

THE

DEFENDER

Magazine

October 1952

Volume 27

Number 6



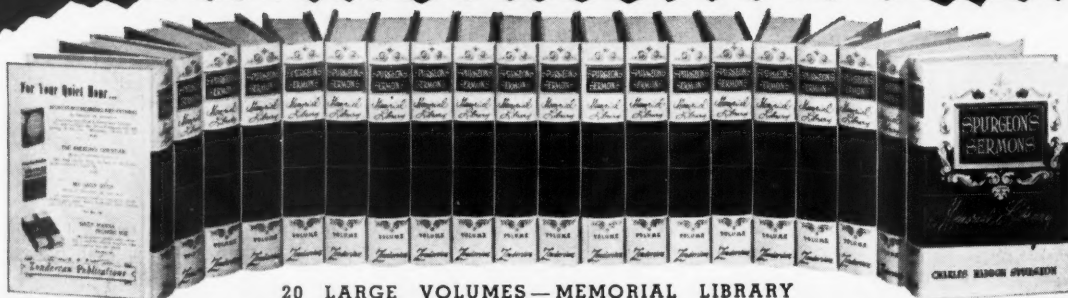
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GERALD B. WINROD

★ EDITOR

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Vol. 16—April 15, 1953

Vol. 3—Mar. 15, 1952

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DEFENDER MAGAZINE



MAJOR GEORGE R. JORDAN

A BOMBSHELL

Announcing the new starting book, "From Major Jordan's Diaries."

MAJOR GEORGE RACEY JORDAN startled the Nation, the evening of December 2, 1949, on a coast-to-coast broadcast sponsored by Fulton Lewis, Jr. . . . in which he traced treason directly to the White House.

Announcements were made a short time later that he planned to publish a book which would be like an atomic explosion to the New Deal-Fair Deal.

That book has just come from the press and is ready for quick delivery. It bears the title, "From Major Jordan's Diaries."

The Jordan-Lewis broadcast hit the American public with a terrific impact and contributed to popular demand for the purge of Communists from the Executive branch of the United States Government. On page 240, the Major tells how the program came to go on the air:

"On December 1, there was a call from Mr. Lewis.

"Major," he announced, 'I've checked your story from stem to stern. The FBI made a parallel investigation and has given me permission to break it over the radio. The first broadcast will be on Monday night, December 5. We are going ahead from there a whole week, and maybe longer.' He invited my wife and me to his home in Maryland for the weekend."

While there, Major Jordan happened to remark that Walter Winchell had been trying for several days to contact him.

"I think," Mr. Lewis immediately responded, 'that we won't wait till Monday. The broadcast goes on tonight.

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Let's get at my typewriter!"

"There was the chance that Winchell, on Sunday, might try to beat the gun. And so our opening interview went on the air that evening, Friday, December 2, 1949."

★ ★ ★

IN ADDITION to being investigated by members of Mr. Lewis' staff and the FBI, Major Jordan has appeared twice before the House Committee on Un-American Activities. His story has been thoroughly sifted . . . and the diaries which he kept during the war meticulously examined, without a single discrepancy being discovered.

The value and validity of his breathtaking disclosures are attested by the fact that left-wing radio commentators and newspaper columnists immediately pounced upon him like a pack of savage wolves.

"I have been shocked at the efforts of the character assassins and press experts to keep the implications of this story from being brought into proper focus," says the Major in his Preface. "A vicious attack was launched against Fulton Lewis, Jr., and the sniping at me has continued for nearly three years, in the vain hope that this story would never be evaluated and understood by the public."

Elsewhere in the Preface he states: "My reason for writing this book is very simple: I would like to keep the record straight. I want to put in permanent form the full story of my experiences as a Lend-Lease expediter and liaison officer with the Russians . . .

"The tremendous volume of Lend-Lease material going through under 'diplomatic immunity,' the infiltration of Soviet agents through the Pipeline, the shipments of non-military supplies and even military secrets, were more than I could stomach."

Thus the Author introduces a vol-

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ume of historical importance which nails down the fact that the New Deal was Communist-motivated from its inception. The reader is left no grounds for doubting that Moscow had henchmen inside the White House, with the full knowledge and approval of Franklin Roosevelt.

Harry Hopkins is pictured as one of the most criminal offenders. Traitors of the Alger Hiss type were planted in many places. *Major Jordan had to take orders from some of them!*

★ ★ ★

THE OPENING SCENE of the first chapter is laid at the airport at Newark, New Jersey, where Major Jordan was stationed in May, 1942. It was his duty to expedite shipment of Lend-Lease materials to Russia. This threw him in constant contact with Russian officials stationed in the United States.

Because of the threat to ocean travel and plane crossings, and for geographical reasons, the point of departure was later changed to Great Falls, Montana. The Major was transferred there, where planes laden with American-made products took off in a steady stream for Russia across western Canada to Fairbanks, Alaska ... at which point Russian pilots would take over, crossing the Bering Strait and landing in Soviet territory. Red Russians were admitted to this Country to oversee Lend-Lease activities, but Americans were not allowed even to fly airplanes across Soviet borders for Russia's benefit!

But the curtain of the book rises at the Newark Airport, under the chapter title, "Mr. Brown and the Start of a Diary."

*Who was the mysterious Mr. Brown?
The Author was to learn, with a shock!*

A group of excited Russians came roaring into his office one day and literally pushed him to the window, where he could look out and see for

himself a great "crime" that had just been committed against Stalin.

What met Major Jordan's eyes was an American-made, American-financed, American-transported bomber, an A-20 Douglas Havoc, which had been donated to Russia by American Lend-Lease. A commercial plane had inflicted slight damage to the bomber by brushing against it on the runway.

"I could easily see that the damage was not too serious and could be repaired," says the Major.

In a flash the Russians were huddled together over a Russian-English dictionary. They came up with the words "punish" and "pilot." One of them aimed an imaginary revolver at his temple and pulled the trigger.

"You're in America," Jordan tried to explain. "We don't do things that way. The plane will be repaired and ready for the convoy."

Then another word from the dictionary: "banish." In a few moments they made him understand that they wanted not only the pilot, but also the entire airline with which the pilot was associated, permanently expelled from the airport.

Jordan laboriously conveyed the idea that a special crew would work all night, if necessary, in order that the Lend-Lease plane might depart on schedule. When the explanation was finished, the leader of the group, Colonel Anatoli N. Kotikov, made an abrupt gesture.

"I call Mr. Hopkins," he blurted.

What does Harry Hopkins have to do with Newark Airport, mused the Major — and particularly with commercial planes, under jurisdiction of the Civil Aeronautics Board?

"Mr. Hopkins fix," Kotikov asserted. "Mr. Brown will see Mr. Hopkins — no?"

Before the Major could find out who Mr. Brown was, Kotikov had placed a call to the Soviet Embassy in Washington. The conversation between the Russians which followed was unintelligible to the puzzled American. When the

call was completed, Kotikov left without a word. The damaged plane was repaired and made ready for departure according to schedule.

Major Jordan thought this was the end of the matter. He had no idea that within a few weeks an order would come from Washington, excluding not just one commercial airline from the field but all commercial airlines!

Major Jordan was flabbergasted when the expulsion order came through. Kotikov apparently knew how to get results. The Major could scarcely believe that he was involved in the kind of setup which this development seemed to indicate.

The experience created an uneasiness in his mind and made him decide to start keeping notations and records about incidents on which he might want to refresh his memory at some future time. Thus the Jordan diaries were born.

Ultimately it leaked out that Mr. Brown's real name was Molotov!

★ ★ ★

BECAUSE every paragraph of this amazing book contains something important, the reviewer is faced with the problem of deciding which sections to feature. The 15 chapters are each of equal importance, arresting to the reader's interest, and none should be passed over. But limitation of space dictates otherwise.

In chapter two Major Jordan tells how he gained the good will of his Russian associates. All he had to do was give them everything they wanted!

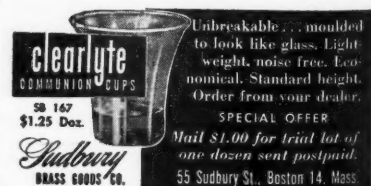
Harry Hopkins had stated the policy of the Roosevelt administration, when he told a Russian rally at Madison Square Garden in June, 1942: "We are determined that nothing shall stop us from sharing with you all that we have."

Major Jordan relates how he gained free access to the desks and papers of the Russians assigned to his department. Some things that he discovered proved quite startling and caused him to make copious notes.

He soon became aware that Colonel

FROM MAJOR JORDAN'S DIARIES

A book for Americans who are unafraid to face facts. Major Jordan documents the two known shipments of uranium to Russia. He explains how engraving plates, from the U. S. Treasury Department, were turned over to Moscow for printing American money. He reveals his part in the fascinating story of Rev. Orlemanski, the priest who confronted Stalin, etc. Disclosures — hundreds of startling disclosures, now made public for the first time. PRICE \$3.50 POSTPAID. Order from Defender Publishers ... Wichita, Kansas.



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Kotikov was especially interested in shipments having to do with what the Colonel called a "bomb powder factory." Little was known about atomic experiments at that time, 1942, but the Russians were on the inside track.

The American people were to learn later that White House reds ordered both atomic secrets and materials turned over to Moscow. Large shipments of graphite, aluminum tubes, cadmium metal, and thorium, which passed through Major Jordan's hands, were basic materials for the creation of an atomic pile. Of course, at that time he had no way of knowing what was happening.

Next comes the story of 1305 Diesel marine engines which the Soviets demanded and got ... at a time when General MacArthur was in dire need of such equipment in the South Pacific. Today it is obvious that the USSR was fighting the United States in the role of an ally, and with the full cooperation of men high in the councils of the United States Government.

Chapter three contains an interesting account of the transfer of the headquarters of airborne Lend-Lease from Newark to Great Falls. An item in his transfer orders deserves special notice:

His assignment to Great Falls designated him as "United Nations Representative." This fact strikes one as quite remarkable, inasmuch as the United Nations organization was not set up until almost three years later, in September, 1945 — remarkable until the fact is considered that international manipulators had their treasonable program mapped years before it came to fruition at San Francisco.

Another incident in chapter three must be included. One day a Colonel of the American Air Force arrived at Great Falls and asked for clearance to Fairbanks, Alaska. Major Jordan told him that four days would be required to make necessary adjustments in his plane for the flight over the cold route. Thereupon the Colonel requested a sufficient number of mechanics to do the job in a few hours. It was urgent that he reach Alaska. Jordan replied that this would mean taking men who were working on Russian planes.

"I know I'm just an Air Force Col-

onel," he muttered, "and I hate to discommode Uncle Joe, but I'm afraid that this American plane will have to take precedence over the Russian plane."

The document which Jordan then displayed left the Colonel speechless. It was a Presidential directive which read in part as follows:

Subject: Movement of Russian Airplanes. 1. The President has directed that "airplanes be delivered in accordance with protocol schedules by the most expeditious means." To implement these directives, the modification, equipment, and movement of RUSSIAN PLANES HAVE BEEN GIVEN FIRST PRIORITY, even over planes for U. S. Army Air Forces ... By command of Lieutenant General ARNOLD.

Richard H. Ballard

Colonel, G. S. C.

Assistant Chief of Air Staff, A-4

This illustrates, from a different angle, the fact that our national government was actually loaded with "Russia Firsters."

★ ★ ★

CHAPTER FOUR recounts Major Jordan's heroic and efficient inspection tour of the whole flight route from Great Falls to Fairbanks. At the end of the trip he submitted a report including descriptions of various danger spots along the "Pipeline." This resulted in greatly improved safety conditions for pilots and crews, and better protection of supplies, especially

in bad weather. The Major now realizes that the more efficiency he introduced into Lend-Lease operations, the more he was unwittingly aiding America's deadliest enemy. This is why chapter four bears the title, "How My Alaskan Report Helped the Russians."

"The Black Suitcases" is the title of chapter five. This section alone is worth many times the price of the book.

It relates how hundreds of "untouchable" black suitcases began pouring through Great Falls under the sheltering classification of "Diplomatic immunity." Major Jordan was denied access to their contents and at first cooperated in this respect. But as the number increased and the red officers traveling with them were replaced with armed Russian couriers, he decided that they had to be inspected.

No citizen who appreciates deeds of courage and patriotism done by fellow-Americans should fail to read how Major Jordan, at the risk of his life, flouted the threats of armed Russians and started opening the suitcases.

One learns from this chapter that Communist spies were working at all levels in the United States Government, filling bulging leather containers with stolen documents. A partial list of the items examined by Major Jordan is as follows:

Roadmaps marked to show locations of American industrial plants such as "Westinghouse" and "Blaw-Knox."

Maps of the Panama Canal Commission marked to show strategic spots in the Canal Zone.

Documents describing the all-important Aberdeen Proving Ground in Maryland.

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State Department folders marked "From Sayre," "From Hiss," "From Geiger," etc.

Reports which American attaches in Moscow had sent to their superiors in Washington. (These reports were now on the way to Moscow, to be read by the very individuals whom they had discussed and possibly denounced.)

A bundle of scientific treatises accompanied by a thick map labelled "Oak Ridge" and a report from Oak Ridge designated for Harry Hopkins. (Jordan found many strange words in this report and made notes in order to consult a dictionary later: "cyclotron," "proton," etc. Also odd phrases, such as "energy produced by fission" and "walls five feet thick, of lead and water, to control flying neutrons.")

Included with the last bundle mentioned above was a note on White House stationery which said: "Had h--- of a time getting these away from Groves," not meaning Major Leslie Groves himself, as Major Jordan explains, but the atomic engineering organization under him. This memorandum bore the initials "H.H." — Harry Hopkins!

Conclusive evidence is submitted, proving that at least four billion dollars worth of supplies, channelled through Great Falls, consisted of non-military items. The USSR was not entitled to such products under the Lend-Lease Act, but the burden was, nevertheless, saddled upon American taxpayers.

It is a source of regret that, due to lack of space, several important chapters of the book cannot be even mentioned in this review. Pausing in chapter eight, we read: "Immediately after Pearl Harbor, the Navy needed to repair our damaged battleships and placed a high priority order for copper wire suitable for use."

Major Jordan then explains that the Navy did not have a high enough priority to secure the wire needed because Soviet Russia enjoyed a higher rating. Acting on instructions from top level sources, the American Steel & Wire Company concentrated on filling Soviet orders, which amounted to nearly a million miles of copper wire. This wire was intended for the post-war rehabilitation of Russian cities because the wire was stored in New York State until almost the end of the war before being shipped.

This book further discloses how thousands of blue prints of United States patents were filched from government files and turned over to Soviet Russia. Detailed lists also appear of

atomic, metallic, electrical, chemical, photographic, and numerous other types of materials. American business men who study these lists will learn why there were so many crippling shortages during World War II.

Major Jordan documents two known shipments of uranium. He records how engraving plates were shipped to Russia from the United States Treasury at the instigation of Henry Morgenthau and Harry Dexter White. Moscow printed \$250 million worth of money, which was later redeemed in American dollars — and refused to return the plates.

Morgenthau and White, operating like international pawnbrokers, prostituted the Treasury Department for Russia's advantage in every way possible. White was finally exposed as a member of the Communist Party and "two weeks later his funeral was held at Temple Israel in Boston; he had died of a heart attack."

★ ★ ★

MAJOR JORDAN has produced a monumental work — one of the



SHOULD A CHRISTIAN VOTE?

DR. W. T. WATSON
PRESIDENT TRINITY COLLEGE
CLEARWATER, FLORIDA

AMERICAN FREEDOM was conceived in the heart-womb of our founding fathers ... and in 1776 the greatest nation ever housed under the canopy of heaven was given birth. Many Herods from within and without have sought to destroy her; yet today she stands a giant among the kingdoms of the world.

Satanic hands, that have placed shackles on empires of the past and led them into forgotten history, are trying to pull us down to a similar fate. If this ever comes to pass, it will be because the Christians of America lost interest in national affairs by ceasing to pray for their Country and failing to exercise the power of the ballot.

A subtle instrument now being used to destroy Christian patriotism, is in-

truly great books of the times in which we live. Americans everywhere need to be made conversant with the alarming disclosures which it contains. No review could do it justice. To evaluate its contents properly, one must read the book in its entirety.

The reader is driven to the conclusion that the United States government came under the control of a ring of international conspirators ... who deliberately precipitated a war for the purpose of advancing the Soviet cause, looking toward *One World* — a red world!

But throughout the dark years when Franklin Roosevelt occupied the White House, Christians possessing spiritual discernment prayed constantly for their Country's deliverance. The awakening of recent months results from these exertions on spiritual levels. Major Jordan's book comes as another link in a chain of providential events, reflecting the hand of God in American history.

No method exists for computing the value of such a book ... but certainly the publisher's price of \$3.50 must be considered reasonable.

jection of the idea into public thinking that there is something wrong about being proud of the fact that you are an American. Let it be recorded to our shame that it has become unpopular, in many circles to put America first, in loyalty and devotion.

Exponents of internationalism would have us feel that America belongs to the world, but they are not willing to admit that some of the world belongs to America.

Every weather-beaten tombstone of our founding fathers stands as a glorious Statue of Liberty, beckoning Christian Americans to be faithful to their sacred trust. These sentinels of a Christian Republic cause us to draw inspira-

tion from the lives of those who bled, and died to give us the liberty we now enjoy. Patriotism is needed as a national virtue, but first it must become a personal virtue.

Every Christian man and woman has a sacred responsibility to society and to the nation. Jesus said, "Ye are the salt of the earth," and "Ye are the light of the world." In recognition of man's obligation to God and government He also said, "Render to Caesar the things that are Caesar's, and unto God the things that are God's."

D. L. Moody once said: "A Christian may be a citizen of heaven, but he should come to earth to vote." One of the most sacred, powerful and treasured possessions of the Christian, is the ballot.

Christ manifested interest in civil government and the laws that govern nations. Even at the early age of twelve, He was found in the temple discussing questions with the legal minds of the day. The Bible is a Book of Law. The structure of modern jurisprudence rests upon the foundation of the Ten Commandments.

The four Gospels record several instances where legal matters touched the life of Christ. A tax decree caused His birthplace to be chosen in fulfillment of a specific Old Testament prophecy. He obeyed the tax laws of His time — and on one occasion had His disciples extract a coin from the mouth of a fish to meet the obligation.

Christ's interest in such temporal matters should conform in the minds of His followers, the importance of at least exercising the power of the ballot. They should thank God that they live in a land where voting is permissible.

The ballot should be regarded as something sacred. It not only has power to change administrations; but is even stronger than the Constitution of the United States . . . for with it the Constitution can be altered by amendments or even abolished. But the ballot can lose its value through disuse.

A national election is an index to a nation's character. What people do at the polls, the choices they make, reflect their moral status and the state of the national conscience. Good peo-

ple will choose good men to produce good government. The opposite is also true.

A loyal American will not put party above principle. Duty to country will be higher than that to party. A nation's wealth and strength is not determined by natural resources or the might of her armies, but by the fire of patriotism that burns in the heart of men and women who cast the ballot.

As a Christian American voter, certain things should be remembered. In casting votes, we are choosing *our* representatives; they represent *me*; they serve in *my* stead. They speak for *me* and make and enforce laws for *me*. By my vote *I* go to Congress or *I* sit in the Presidential chair. In selecting such a person, brilliancy should not be substituted for character. Ability, integrity, and sincerity should be the

yardstick in measuring the man for the job.

We are taught in the Scriptures that faith and works go together; so also should prayer and voting. Let Christians pray for a revival of Christian patriotism that will cause men to vote right.

If it is difficult to choose the "best man," then decide which is the "lesser of the two evils" and vote accordingly. There are times when a citizen may not be wholly satisfied in voting for either candidate. There are also times when he may feel it a duty to vote for a certain political party which, in his opinion, can give a better administration of government to the nation.

The ballot is sacred and should be used with care and caution. A vote today helps determine what America will be tomorrow.

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A FALSE and treacherous "Bible" is being palmed off on the religious people of the United States by a shrewd advertising campaign, as part of a master plan to denature and devitalize our historical and evangelical Christian Faith.

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Pious phrases are being used as a sugar coat for blatant blasphemy, in one of the cleverest publicity programs ever put over on the gullible, unsuspecting public. Church people were sold a pig in a poke. Celebrations, introducing the new "Bible" were organized in 3,000 communities before the first copies even reached the markets.

Christians attending these rallies were stampeded into approving a book which they had not seen. The Pastor of a large Church in Houston, Texas, explains his suspicions this way:

"I found myself ill at ease before seeing the book because of the far-reaching acclaim it was given. I questioned its veracity on the grounds that 'the children of this world,' simply do not go wild over things which God actually approves."

Thereupon, the Pastor just quoted called attention to an editorial in *Time* magazine, written in the flippant vein

which characterizes this publication . . . gloating that "jots and tittles" had been changed right and left in The Revised Standard Version.

Jesus used the term "jot or tittle" to describe the infallibility of the inspired Word. "Jot" comes from the Greek *iota*, which means the smallest part of anything. "Tittle" has its source in *kerasia*, implying something infinitesimal and horn-like in shape.

Combined, they doubtless refer to the tiny lines at the base of certain letters. Consistency demands that Christ's statement be interpreted as a reference to the inerrancy of Scripture. *Time* seems to derive enjoyment from stigmatizing His utterance.

This magazine, famous for harboring Communists on its editorial staff, also praises the new "Bible" for eliminating such words as "Jehovah" and "Calvary" because the 32-man committee "held them to be medieval usages without particular justification."

But despite the efforts of modern liberal scholarship to make the Word of God appear like other literature, such words as the two mentioned above will continue to hold a wealth of tender meaning in the hearts, minds and memories of millions.

"A conservative-looking maroon buckram volume on the outside," says *Time*, "the new Bible has some surprises for the conservative reader inside."

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MODERNISM, the bastard offspring of Talmudism, is an anemic, bloodless religion that rebels against the doctrine of Christ's vicarious atonement. This no doubt explains why the word "blood" has been deleted from so many passages in the new "Bible." Colossians 1:14 may be taken as an example:

The King James Version says: "In whom we have redemption through his blood, even the forgiveness of sins."

The Revised Standard Version says: "In whom we have redemption, the forgiveness of sins."

Christians have long regarded the choice of the words "a" and "the" preceding the phrase "Son of God" as an acid test, reflecting faith or unbelief on the part of the user.

True believers emphasize the word "the" as acceptance of the fact that Jesus Christ is the unique, infallible Son of God. Those who reject His deity prefer "a," which represents a studied effort to pull Him down to the level of humans generally.

As might be expected, the false "Bible" changes "the" to "a" throughout the New Testament. Matthew 27:54 is an illustration:

The King James Version says: "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

The Revised Standard Version says: "When the centurion and those who were with him keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, 'Truly this was a son of God!'"

The real Bible also records Mark 15:39 as saying, "Truly this was the son of God." The false "Bible" translates the phrase to read, "Truly this was a son of God!" Let it also be noted that in all such passages, that the translators lower the capital S in "Son" to a small s — which can only be inter-

preted as another sly gesture to discredit His claims to deity.

Anything to take Christ out of the God class, and lower Him to the man class in human thinking!

This plan is followed to and including the last book of the Bible as indicated by the violence done Revelation 1:13.

The King James Version says: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

The Revised Standard Version says: "One like unto a son of man."

But even more torturous is the treatment accorded Isaiah 7:14. There is general agreement that the doctrine of Christ's deity stands or falls, depending upon the validity or falsity of the claims made for His supernatural birth.

Isaiah's prophecy was coined in language unmistakably clear: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The new "Bible" deletes "virgin" from the text and inserts "a young woman." All other translations — the Septuagint, the King James Version, the English Revised Version of 1881 and the American Standard Version of 1901 keep the word "virgin" in its rightful place.

Enemies of Christ have frequently attributed bastardy to His birth. In doing so they have attacked Mary's character, since the record of the Gospels leaves no doubt that conception took place prior to marriage. The new "Bible" supports critics who charge that she was a profligate person.

If Mary was merely "a young wo-

man" and not a "virgin," she was guilty of the behavior attributed to her in the Talmud and by the Christ haters of the centuries. Her Son was conceived out of wedlock. It is painful to see churchmen join in attacking this great citadel of Christian truth.

Jewish rabbis participated in a great many of the rallies organized by the National Council of Churches in various parts of the Country. This is understandable. In Wichita, a rabbi of the extreme leftist type shared the platform in publicly praising the Bible.

Dr. Harry Emerson Fosdick, a man who has done incomparable harm to the Cause of Christ, endorses it in the most glowing terms. His lavish praise is what one might expect when recalling the letter that he wrote Mr. W. B. Burkhart of Harrisburg, Pennsylvania, on January 31, 1945:

"I have received your letter. I am constantly astonished at the things people say about me, and never much more so than by the report that you sent me of the strange statement in your recent discussion group. He never read any statement from me publicly announcing my change of thought. I am a liberal in theology, and have been so ever since I was a young man. Far from changing, I have gone straight ahead with it, and I should say again just what I said to you in the letter that I wrote you on January 4, 1937.

"Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does."

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ATONEMENT

Sermon Of The Month

By Evangelist Billy Graham

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Leviticus 17:11.

YEARS AGO King Charles the Fifth was loaned a vast sum of money by a merchant in Antwerp. The note was due but the King was bankrupt and unable to pay. The merchant gave a great banquet for the King. When all the guests were seated and before the food was brought in, the merchant had a platter placed on the table before him and a fire lighted thereon. Then, taking the note out of his pocket, he held it in the flames until it was burned to ashes. The King threw his arms around his benefactor and wept.

We were all mortgaged to God. The debt was due but we were unable to pay. Two thousand years ago God invited the world to the Gospel feast, and in the crucifixion agonies of the Cross, held your sins and mine until every last vestige of our guilt was consumed.

Christianity is a religion of atonement distinctively. The elimination of the doctrine of the death of Christ from the religion that bears His name would

mean the surrender of its uniqueness and claim to be the only true religion, the supreme and final revelation from God to the sons of men. It is of supreme importance to understand this tremendous doctrine as the very heart and basis of our Christian experience.

UNIVERSALITY OF ATONEMENT

In Dahomey, Africa, between Nigeria and the Gold Coast, a royal execution takes place each year. A platform of branches is built. While thousands of people are clamoring and working themselves into hysteria, priests cut the throats of goats, cattle and chickens and throw them down; those below smear themselves with the blood. To climax the slaughter, scores of innocent human beings, taken in battle with neighboring tribes, are slaughtered in a similar manner.

In Athens, the cultural center of the ancient world, when a plague struck the city, usually a man of the poorer class offered himself as a sacrifice to atone for the sins of the people. After prayer and confession, he was taken outside the city and stoned to death. The people thought that as his blood oozed from his wounds atonement was made for their sins.

In ancient Egypt, in the City of the Sun, three men, after being scrutinized

to see if they were free from blemishes, were stripped and sacrificed every day of the year.

The Scythians cut out the heart of one out of every hundred captives. The blood was caught in a vessel and poured over the altar, and the flowing blood was thought to appease their gods.

Perhaps human sacrifice reached its zenith among the Aztecs of Mexico. Research shows that over twenty thousand human bodies every year were sacrificed to the gods of the Aztecs.

In his book, "The Golden Bough," Frazer makes the startling revelation that 90 per cent of the world's population have practiced human sacrifice in religious ceremonies at some stage in their history.

Dr. Alexander Grigolia, the great Christian anthropologist, states that the percentage is more like 95 per cent.

"Where do these beliefs and practices originate?" you ask.

Dr. Grigolia tells us that his research reveals that it is innate in man to believe that he has wronged or sinned against his god or gods, and that the only way of appeasement or atonement is by blood sacrifice of some sort.

Did these practices originate in some mythological unknown past? Were these superstitions something that "just happened?" Or was there a basis at the dawn of history for such practices that later became corrupted into the orgies we have described? The answer is found in the Bible!

BIBLICAL IMPLICATIONS

"Without shedding of blood is no remission," declares the Word of God. There is a scarlet thread of blood from Genesis to Revelation, for God taught man from the very beginning that the only approach was by the blood.

A young man said to me in Stockholm, Sweden, one night after a message by Charles Templeton, "I cannot

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understand why God demands blood." A young lawyer in Manchester, England, came to the inquiry room, and his first statement was: "I would accept your Christ if I could understand the meaning of the shed blood." A United States Marine said to me one day on a plane from Los Angeles to San Francisco, "I cannot understand why Christ had to die for me." These questions demand explanations and answers.

A man who accepts the Bible as the Word of God must come to the conclusion that Christianity is a religion of atonement. Its redemption feature distinguishes Christianity from any and all other religions. If you separate this distinctive religious doctrine from its creed, the supreme religion is brought down to the level of many other prevailing religious systems. Christianity is not merely a system of ethics. It is the story of redemption through Jesus Christ.

Even in the Garden of Eden we see this doctrine. Adam and Eve had sinned. God had said, "In the day that thou eatest thereof thou shalt surely die." They believed Satan's lie rather than God's truth. They ate. They died. Immediately they saw themselves naked. They were afraid. Instead of becoming gods as Satan had told them, they found that in actuality, they had broken God's law and were now alone and fearful. They gathered huge fig leaves, sewed them together, and made themselves aprons to cover their nakedness.

God is a holy God! He is purer than to behold evil and cannot behold iniquity (Habakkuk 1:13). The Scripture says in Genesis 3:21, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Thus blood was shed for the first time. God was teaching man in the very beginning that the only approach was through shed blood.

Adam and Eve were sinners; thus they begat sinners: Cain and Abel. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12)

Cain and Abel were reared together; they lived together; they had the same advantage, the same environment, the same heredity. Cain decided to be a farmer. Abel became a rancher. The

time of the year came when they were to bring their first fruits to God. Cain had worked hard to make the first fruits of his crop as attractive as possible. Abel went out into the herd, slew a lamb and brought it as a sacrifice.

God had already taught them that the only way they could approach Him was by blood. Cain ignored it. He came in his own way. He brought the fruit of the ground. Though he had labored long and hard, yet his righteousness was counted as filthy rags. It must be God's way or not at all. God rejected it! Abel's sacrifice was accepted. He probably did not work as hard as Cain, but his sacrifice was blood. He had come in obedience, and God accepted his sacrifice.

Many people today are coming to God on the merits of their own works. Either they are sewing on fig leaves or bringing the fruits of their own labors. But God sees through the fig leaves and denounces these people's works. Salvation is by blood, and by blood alone! Man has no merit or work that God can accept.

The first thing Noah did after leaving the ark was to offer a sacrifice: "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." (Genesis 8:20)

HOLINESS AND JUSTICE

In it all God was teaching man how He hates sin. The holiness of God is the message of the entire Old Testament. To the prophets, God was absolutely the Holy One, the One with eyes too pure to behold evil, the One swift to punish iniquity. It is His holiness by which God desires to be remembered, as that is the attribute that glorifies Him.

This vision of God is desperately needed today, when the tendency to deny the reality and the prevalence of sin is so evident. Superficial views of God and His holiness will produce superficial views of sin and atonement. God hates sin. It is His uncompromising foe. Sin is vile and detestable in the sight of God. The infinite difference between the sinner and God is caused by sin. The sinner and God are at opposite poles of the moral universe.

But all these Old Testament sacri-

fices were only types and symbols of the Great Sacrifice. Old Testament believers looked forward to the death of Christ and were justified thereby. New Testament saints looked back to Calvary and were at peace with God.

Go back with me in your imagination to Eden for a moment. God said, "In the day that thou eatest of this particular tree thou shalt surely die." Man ate it. He died. Suppose that God had said, "Adam, you must have made a mistake! That was a slight error on your part! You are forgiven, but please don't do it again."

Reverently speaking, I say that God would have been a liar. He would not have been holy; neither would He have been just. He was forced by His very nature to keep His word. God's justice was at stake. Man had to die spiritually and physically. His iniquities had separated him and his God. Thus man had to suffer. He had to pay for his own sins. Each of his children's children had to pay for his own sins.

The question is: How can God be just and still justify the sinner? It must be remembered that the word "justify" means the clearance of the soul from guilt. Justification is infinitely more than forgiveness. Sin must be put away and made as though it had not been! For justification the soul must be put into a place of purity, so restored that there shall be no spot or blemish or stain.

How can God be "just," that is, true to Himself in nature and true to Himself in holiness, and yet justify the sinner that is to receive Him upon the basis of freedom from sin? Each man had to bear his own sins! Life must be extracted from each individual. Let us go back to our text: "For the life of the flesh is in the blood." When the

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blood is extracted, life disappears and death follows.

GOD'S SON TO THE RESCUE

The only solution to the problem was for an innocent party voluntarily to give his blood, an act which would be followed by death, as a substitution before God for the death that was ever a man's due. Where was such an individual? Alas, there was none on earth, for "all have sinned." There was only one possibility! God's own Son was the only personality in the universe who had the capacity to bear in His body the sins of the world.

But would He? If He did, He would have to come to earth, live as a man, be despised and rejected of men, a man of sorrows and acquainted with grief. He would have to bear our griefs and carry our sorrows. Then He would have to be smitten of God and separated from God, be wounded for our transgressions, be bruised for our iniquities, receive stripes that we might be healed, be oppressed and afflicted. Then, in a dark moment, God would lay on Him the iniquity of us all.

He would have to take the form of a servant. He would have to be made in the likeness of men. He would have to humble Himself and become obedient unto death. He would have to grapple with sin. In the form of sinful flesh he would have to meet and overcome Satan, the enemy of man's soul. He would have to buy sinners out of the slave market of sin. He would have to loose the bonds and set the prisoners free by paying a price. That price would be His own blood.

He would have to be a propitiation, a covering, as the mercy seat covered the ark. He would have to reconcile, by the blood, man to God. He would have to be a substitute. He would have to die in the place of sinful man. All this would have to be done, not by force, but willingly!

Hallelujah! That is exactly what happened!

Looking down over the battlements of heaven, He saw this planet swing into space, doomed, damned, crushed and bound for hell. He saw you and me struggling beneath our load of sin and bound in the chains and ropes of sin. He made His decision in the council halls of God.

The angelic hosts bowed in humility and awe as heaven's Prince of princes and Lord of lords, who could speak worlds into space, got into His jeweled chariot, went through pearly gates, across the steep of the skies, and on

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a black Judean night, while the stars sang together and the escorting angels chanted His praises, stepped out of the chariot, threw off His robes and became sinful flesh. Jesus Christ partook of flesh and blood in order that He might die.

The shadow of His death hung like a pall over His entire thirty-three years. He suffered as no man had ever suffered: the night watches in Gethsemane, the light of the torches as they flashed upon the darkness of the night, the kiss of the traitor, the arrest, the trial before the high priest, the hour of waiting, the palace of the Roman governor, the journey to the palace of Herod, the rough handling by brutal soldiery, the awful scenes through which Pilate strove to save Him while priests and people clamored for His blood, the scourging, the howling multitudes, the path from Jerusalem to Golgotha, the nails in His hands, the spikes through His feet, the crown of thorns upon His brow, the sarcastic and mocking cry, "You have saved others. Now save yourself."

"IT IS FINISHED"

Gabriel and ten legions of angels hovered on the rim of the universe, their swords unsheathed. One look from His blessed face and they would have swept the angry, shouting multitudes away. The spikes never held Him. It was the cords of love that bound tighter than any nails that men could mold.

The physical suffering of Jesus Christ was not the real suffering. Many men before Him had died. Many men had become martyrs, but the awful suffering of Jesus Christ was the dying spiritually.

It was when He had reached the final issue of sin, had fathomed the deepest sorrow, it was when God turned His back and hid His face, that He cried, "My God, why hast thou forsaken me?" Alone in the supreme hour of that history of mankind, Christ uttered these words.



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He who knew no sin was made to be sin on our behalf, that we might become the righteousness of God in Him. On the Cross He was made sin. He was God-forsaken. Because He knew no sin, there is a value in the penalty which He bore that He does not need for Himself. If in bearing sin in His own body He created a value that He did not need for Himself; for whom is the value? For me! For you! He bore my sins in His body upon the tree.

Standing overwhelmed in the presence of this suffering, feeling my own inability to understand or explain, and with a great sense of might and majesty overwhelming me, I hear the next words that passed his lips: "It is finished."

Thanks to God! How in the depth of the darkness it was accomplished, man will never know. I know only one thing: He bore my sins on His body upon the tree. He stood where I should have stood. The pains of hell that were my portion were heaped on Him, and I am able to pass through the pearly gates into heaven and merit that which is not my own but is His by every right.

All the types, the offerings, the shadows, and the symbols of the Old Testament were now fulfilled. The sacrifice was penal, substitutional, redemptive, propitiatory, reconciliatory, efficacious, and revelatory, and as "it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many." (Hebrews 9:27-28)

The atonement changes men's standing before God. It is a change from guilt and condemnation to pardon and forgiveness. The forgiven sinner is not like the discharged prisoner who has served out his term and is discharged

from further punishment but with no rights of citizenship. The repentant sinner receives back under His pardon, through the blood of Jesus Christ, the full rights of citizenship. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Romans 8:33-34)

Years ago in London there was a large gathering of noted people, and among the invited guests was a famous preacher of his day, Caesar Milan. A young lady played and sang charmingly and everyone was thrilled.

Very graciously, tactfully, and yet boldly the preacher went up to her after the music had ceased and said, "I thought as I listened to you tonight how tremendously the cause of Christ would be benefitted if your talents were dedicated to His cause. You know, young lady, you are as much a sinner in the sight of God as a drunkard in the ditch or a harlot on Scarlet Street, but I am glad to tell you that the blood of Jesus Christ His Son can cleanse from all sin."

The young woman snapped out a rebuke for his presumption. He said, "Lady, I mean no offense. I pray God's spirit will convince you." They all returned to their homes. The young woman retired but she could not sleep. The face of the preacher appeared before her and his words rang through her mind. At two o'clock in the morning she sprang from her bed, took a pencil and paper and with tears dripping from her face Charlotte Elliott wrote that famous poem.

Just as I am, without one plea
 But that Thy blood was shed for me
 And that Thou bidst me come to Thee,
 O! Lamb of God I come, I come.

Just as I am and waiting not
 To rid my soul of one dark blot
 To Thee Whose blood can cleanse each spot,
 O! Lamb of God I come, I come.

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NEW CURES FOR OLD AILMENTS

Announcement

The annual convention of the American Association of Physicians — Dr. J. S. Schirmer, President, will be held at St. Louis, Missouri ... October 23, 24, 25 in Sheraton Hotel. Many members of this organization are users of the Koch therapy. Friday afternoon and Saturday morning sessions will be open to the public.

WHILE CERTAIN medical associations, societies and foundations continue "research" in quest of cures for the so-called incurable diseases, other groups of doctors are treating those ailments with complete success. *Defender* readers are familiar with the beneficent service being rendered by three men of outstanding attainments — Dr. William Frederick Koch, Dr. Robert E. Lincoln and Dr. Harry M. Hoxsey.

A book dealing with the systems evolved by these three men, working independently of one another, has just been published under the self-explanatory title, "New Cures for Old Ailments." Guided by the principle that whatever relieves pain and suffering comes within the orbit of practical Christian service, *The Defender* is publishing the present review.

This volume is unlike any work previously circulated. It contains a large assortment of articles, speeches, scientific papers, case histories, testimonials and other documentation never before assembled under one cover. Now, against heavy odds, this health-restoring, life-preserving information is being offered for nationwide consumption. The appearance of this book represents another milestone in an uphill fight to deliver the American people from the domination of a health dictatorship which thrives on suffering.

About half of the book contains scientific and technical matter best understood by individuals trained in medicine, but the layman, too, can benefit from this portion. The remainder is of such nature that the needs of professional and non-professional persons are equally well served.

Reference is made to a recent scientific feature article released by the

American Cancer Society which explains (1) that research is being done to find if chemistry can successfully fight cancer and (2) that viruses are being studied with the same objective in mind. Dr. William Frederick Koch has covered the first field, and Dr. Robert E. Lincoln the second. This is the premise from which the book starts in opening up vistas of new knowledge destined to have a revolutionary effect on medical science.

The volume is in three divisions: Koch's Theory and Practice, Lincoln Theory and Practice, and Hoxsey Theory and Practice. A bird's-eye view of each division follows:

★ ★ ★

THE KOCH THEORY centers around the oxidation process of the cells that compose the human body. In a normal individual, the cells are constantly receiving oxygen and using it to build bodily tissues. Oxygen also burns up the waste products in the cells and throws them off in the form of various poisons.

When proper oxidation is hindered in portions of a person's cellular system, neither the proper building process nor the necessary elimination of waste can take place. This can have only one result: filth accumulates and produces toxic conditions in cells which are powerless to combat it. Disease can then easily strike the victim. The nature of the waste products which accumulate, and any particular disease that may have been existing in inactive form,

are factors for producing the type of illness which develops.

Dr. William Frederick Koch, called "the modern Pasteur" by Dr. William Hale of the Dow Chemical Company, has produced an "oxidation catalyst" known as Glyoxylide. The purpose and result of its administration is a restoration of the oxidation process. The filth upon which the individual's ailment has been feeding is soon eliminated, healthy tissue produced and the disease destroyed.

"New Cures for Old Ailments" contains chapters by men, prominent in the medical profession, who have been for years users of the Koch therapy. They have written from the twin viewpoints of theoretical knowledge and practical experience.

★ ★ ★

THE SECOND DIVISION of the book deals with the amazing discoveries of Dr. Robert E. Lincoln, whose clinic at Medford, Massachusetts, has become a medical mecca visited by physicians and patients from all parts of the United States and foreign countries. His approach for the relief of pain and suffering is entirely different from that of Dr. Koch. No acquaintanceship exists between the two men.

Over five years ago, while studying the germ *Staphylococcus aureus*, which sometimes causes sinusitis, Dr. Lincoln discovered two strains of virus which are capable of attacking and killing harmful bacteria. He commenced using these two bacteriophages (bacteria-killers) in cases of sinusitis and grippe.

The amazingly successful results led him to employ the same method in connection with a number of other ailments. Ultimately he reached the conclusion that he had come upon a new medical principle — that *Staphylococcus aureus* was in some way related to a vast number of diseases and that those ailments could be cured by the release of phages on staphylococcal germs.

The Lincoln therapy, now in use in many parts of the United States, has successfully treated cancer, tuberculosis, arthritis, and other diseases which

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Morris Fishbein and others of his ilk still insist are incurable.

"New Cures for Old Ailments" includes an outstanding article by J. S. Schirmer, M.D., M.S., on "Bacteriophage." The article provides a scientific explanation of certain characteristics of the Staphylococcus aureus germ, and the phages used in combating the germ. The actual process whereby the phages destroy the germ is described stage by stage.

A marvelous letter of Charles W. Tobey, Jr., to his father, the veteran Senator from New Hampshire, is included in the Lincoln portion of the book. It gives a heart-warming account of the younger Tobey's cure from cancer under the new therapy. The letter has been circulated in pamphlet form under the title, "Dear Dad," and its inclusion in "New Cures for Old Ailments" makes it a permanent part of the story of twentieth-century achievements in the field of medicine. Numerous other testimonials are included.

Senator Tobey has kept the United States Senate conversant with the progress of Dr. Lincoln's work. He has placed a number of fully-documented reports in the *Congressional Record*, several of which have been digested and incorporated in the new book.

One such report was entered in the *Record* on Monday, February 11, 1952. It gave a record of five and a half years of polite rebuffs which Dr. Lincoln had received from the American Medical Association, the Massachusetts Medical Association, the *New England Journal of Medicine*, the Veterans Administration, the National Research Council and various hospitals, medical societies, and schools in different parts of the Country.

Most Americans would never dream that so many agencies enjoying the reputation of "recognized authorities" would flatly refuse, time and again, to make the slightest investigation of a discovery that has lifted many diseases completely out of the incurable classification. But such is the power of the health dictatorship of the United States!

The Lincoln treatment has been successfully used in over 5,000 cases and yet the policy of the afore-mentioned groups to ignore this gift of God to suffering mankind continues. A quotation from Senator Tobey's February 11th speech is reproduced below:

"Dr. Winternitz, of the National Research Council, showed resentment when he was asked if the committee on growth of the National Research Council, of which he was chairman, did not have members in or near Massachusetts who

could conveniently make a visit to the Lincoln clinic. He advised that the National Research Council would not send such representatives unless it was requested to conduct such a study. This was on January 8.

"At that point he was presented with a copy of a letter that was received by Senator Lodge, written by Acting Surgeon General Deering, dated December 20, 1951, in which the Surgeon General's office advised Senator Lodge as follows:

"I am pleased to advise that the National Research Council has been requested to evaluate the efficacy of the Lincoln antibiotics."

"Confronted with this, Dr. Winternitz became angry and threatened to leave the room."

No wonder Senator Tobey comments, "This condition is not good for America. It does not sound like America."

★ ★ ★

THE LAST DIVISION of "New Cures for Old Ailments" is devoted to the record of the Hoxsey Cancer Clinic of Dallas, Texas, directed by Dr. Harry M. Hoxsey. As its name indicates, the Clinic limits its work to the field of cancer.

The therapy employed appears to have a point of similarity with the Koch treatment, in that a direct endeavor is made to revitalize deteriorating cells in the patient's body. But an internal medicine is used, the ingredients of which have not been made public.

"We have not given out actual formulae or synthesis of our medications," says a spokesman for the Clinic, "because we feel that we have a system of treatment which involves the care of the patient as well as the care of the cancer. We have 20 years experience behind us. To merely turn our medications over to anyone who is not familiar with their use would automatically decrease their effectiveness and the treatment would eventually be lost in a maze of misunderstanding and misuse. We have required doctors who are using our treatment to come to our Clinic for the training that is necessary. For this training we have at no time made a charge."

The internal medicine, compounded to balance body chemistry and revitalize weak, diseased cells, is accompanied in the case of external cancers, by external medicines (special powders and salves), the purpose of which is to help loosen the cancer from the patient's body.

Dr. Hoxsey's record is unique because of his extraordinary ability to

win legal battles. An enlightening account of his three most important victories in the courts is featured in the final section of the new book.

The first was a libel suit against the Hearst publications. The Food and Drug Administration was the plaintiff in the second. The third involved libel action last month, against Morris Fishbein. This review will be concluded with a brief excerpt from one segment of the testimony presented in the latter case.

MR. HYDE (Dr. Hoxsey's attorney): You made a grade of 40 in anatomy, didn't you?

MORRIS FISHBEIN: No sir.

HYDE: You didn't? Mr. Bealle when he states you made 40, didn't state the truth, is that right?

FISHBEIN: No sir.

HYDE: He did not?

FISHBEIN: No sir. I made 67.

HYDE: 67? What is passing?

FISHBEIN: 70.

HYDE: Now then, let's see, when we speak of anatomy, we are speaking now with reference to the location of the heart, the lungs, and all the organs of the body. Is that right?

FISHBEIN: Yes sir.

HYDE: Is it necessary that you know where the organs in the body are located before you can prescribe accurately for them?

FISHBEIN: Well, I know where they are, if that is the question.

HYDE: Well, you didn't pass, did you?

FISHBEIN: Well, I achieved a grade of over 90 in all other subjects.

HYDE: But you didn't pass in anatomy, did you?

FISHBEIN: I received a grade of 67 in anatomy and over 90 in all other subjects.

HYDE: When you spoke of your one year in the actual practice of medicine, that was an internship, wasn't it?

FISHBEIN: I was a resident.

HYDE: Did you ever have a private patient, you alone, in your life for cancer?

FISHBEIN: No.

HYDE: You have never been a bedside physician to private patients in your life for anything, have you?

FISHBEIN: I have taken care of many people.

HYDE: Well, now, as a private practitioner?

FISHBEIN: Not as a private practitioner.

★ ★ ★

"NEW CURES FOR OLD AILMENTS" contains the last word on the most recent discoveries for the relief of pain and suffering. It is undoubtedly destined to bring blessing to a vast number of American households.

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EDITORIALS

Politicians have strained their ingenuity to discover new sources of public revenue. They have continued the extraordinary taxes of war time into peace time. A man now has to defend himself against being rich as if it were the worst of crimes. Athletics have become professionalized. Philosophy has struggled to find some substitute for the Divine commandments and the surveillance of God.

—Socrates ... 353 B.C.

THE PRESIDENTIAL CAMPAIGN

INTERNATIONAL CONSPIRATORS who pull wires behind the scenes and make public puppets jump, know how to prostitute political parties to advance their program of world domination. Political labels and loyalties mean nothing to them.

They use the power of the purse to gain control of whatever party apparatus promises to be most useful, as the next step for attaining their objectives.

In the crucial elections of 1952, neither Taft nor MacArthur was acceptable on the Republican side ... and so Eisenhower, although not one hundred per cent satisfactory, was built up to eliminate them.

The conspirators were not at that time sure they would be able to take over the Democratic convention and name one of their own number for the Presidency.

With this accomplished, leftists of every type, species, color and hue moved in a body behind Stevenson. All manner of pretexts were improvised to explain their actions. For one reason or another, Eisenhower was not exactly what they had thought him to be.

This resulted in a shift of campaign strategy to the right and caused him

to begin courting Taft and McCarthy. A frantic bid for General MacArthur's support is also being made.

Only a leftist running mate for Eisenhower could have been acceptable to those who gained control of the Republican convention.

While Nixon earned the reputation of being a rightist, as a member of the Committee on Un-American Activities, many had not learned of his turn to the left during the last two years. This is confirmed by the fact that immediately after receiving the Vice Presidential nomination, he appointed a leader of the Jewish Anti-Defamation League as his campaign manager.

When leftist groups began forsaking and attacking Eisenhower, Nixon naturally followed him to the right ... and now appears to have returned to his first love (which explains why Drew Pearson has started smearing him so mercilessly).

It also explains why Jewish writers tried to pull the rug from beneath him by releasing the story about his sources of financial support. He was getting out of control and had to be brought back into line. But the smear backfired, and reacted in his favor, because Stevenson was far more vulnerable.

Nixon's answer, when the storm first broke over his head, was factual: "This is another attempted smear by left-wing elements."

LEFTISTS FORSAKE EISENHOWER

WAYNE MORSE of Oregon, one of the most dangerous men ever elected to the United States Senate, showed his true colors immediately after taking office six years ago ... by inserting, in the *Congressional Rec-*

ord, a vicious attack upon a group of Christian patriots who were engaged in opposing Communism.

It later became known that the blast was actually prepared and handed to him by a pro-Communist outfit in New York. With the possible exception of Humphrey and Lehman, he is probably the most extreme leftist now serving in either branch of the Congress.

Morse is credited with being the first man to publicly suggest Eisenhower for the Presidency ... but reversed himself after the nomination of Stevenson on the Democrat ticket. He refused to appear on the same platform with his former friend, at the recent convention of the American Federation of Labor in New York City.

Practically all of the left-wing newspaper columnists and radio commentators who contributed to the build-up of Eisenhower against Taft and MacArthur, are now opposing him.

Thomas L. Stokes is an example. Here is his line: "Ike's political managers have distorted and smothered the man as most everybody understood him to be."

The *Chicago Tribune* asks: "If these people didn't know what Eisenhower really was, why were they so positive in defining what he was, when they were building him up to be nominated?"

Truman joined the chorus in his Seattle speech: "I am dismayed and disheartened that Eisenhower, whom we all once respected, has turned his back upon the things we thought he stood for. In contrast, we can be proud that Governor Stevenson is an honest man."

The official student newspaper of Columbia University, the *Daily Spectator*, is taking the same position. Eisenhower is the University's president on leave.

On October 1st, the paper editorial-

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ized as follows: "The hopes of millions of Americans who once believed in Eisenhower's great crusade have now been shattered. He has forsaken principle for expediency and shown himself to be a plodding, orthodox, unimaginative thinker. The great crusade, passing through the stage of the great compromise, must now be called a great disenchantment."

Nixon comes in for the following attack in the same editorial:

"Much of Eisenhower's great reputation stems from his alleged ability to make emergency decisions judiciously. But in the one great political test of this ability, General Eisenhower allowed a television *soap opera*, rather than a careful exploration of the facts, to be submitted to the American people as evidence."

This is the thanks that Eisenhower gets for his "liberal" and "tolerant" attitude toward Communism at Columbia University! When documented evidence was submitted to him, many months ago, that 87 faculty members had affiliation with Communist or Communist front organizations, he refused to take action.

PEARSON'S DIRT

THE DIRTIEST of all the smears being circulated against Eisenhower and Nixon are coming from the poison pen of the notorious Drew Pearson.

This is the man, a voice of the Anti-Defamation League, who complained that Senator McCarthy struck him below the belt in a Washington fist fight, but he has followed exactly the same practice for years — preferring, however, to use radio microphones and newspaper columns instead of knuckles.

Some of Pearson's stuff is so raw and misleading that editors are finding it necessary to publish refutations in adjacent columns ... as in the instance of October 6th, when the *Indianapolis Star* placed an editorial beside the Pearson column, showing it to be loaded with lies.

Here is part of what the editors published in an effort to keep their skirts clean:

"In Drew Pearson's column today there are a whole series of misrepres-

entations, innuendos and outright distortions of fact that, under ordinary circumstances, the *Star* simply would not print. We print them today to refute them, one after another, and to reveal how Pearson does many times, distort the news and torture facts to suit his personal prejudices.

"Pearson implies that the law firm that examined Dick Nixon's financial affairs and the accounting firm that checked the expense fund are either dishonest or inaccurate, that they either falsified or hid pertinent facts. Note he does not say this outright. If he did, he might be sued for libel: But bringing in associations (the old guilt by association idea) he implies that these firms did not tell all, and did not tell it correctly.

"Pearson notes sarcastically that Pat Nixon wrote in the *Saturday Evening Post* that 'there wasn't enough money to buy stamps and mail campaign literature.' He does not say, of course, that this statement refers to Nixon's first political campaign, when he had just returned from the Navy and when he had no funds or public record.

"Pearson asks why Nixon does not present his tax records. Nixon has presented the facts about his income. The tax records are in the Treasury Department in Washington. If Harry Truman wanted to release them for public consumption, as he did with Senator Joe McCarthy's tax records, he would have done so if any discrepancies were found. The fact that he hasn't done so obviously means that nothing of political interest is there.

"Pearson, like many other anti-anti-Communists, has a vindictive hatred of those who fight hardest to expose Communists. He is artful in torturing 'facts' to suit his own prejudices. He is a self-proclaimed defender of 'freedom of the press' when it comes to getting his own smear stuff into print. But he is somehow always looking the other way when any of his pets among the anti-anti-Communist set, like Stevenson and Owen Lattimore, get caught."

CONVERTED CATHOLIC

WALTER MONTANO, present editor of a magazine called *Converted Catholic*, says that under his manage-



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ment the publication is "anti-Romanist ... and will continue to fight Communism."

Mr. Montano's explanation was provoked by an article from the pen of Rev. Kenneth Goff, former high functionary of the Communist Party, who says that Montano's predecessor, L. H. Lehman, "was well known to us (communists). He attended our meetings, gave lectures and made 'helpful' suggestions. We were warned never to mention Lehman's name in connection with our work, because he was a member of a special branch of the Party."

Mr. Goff pointed out that under Lehman's editorship. "There were frequent smear attacks in its columns against real opponents of Communism. True patriots were dubbed Fascists. Every issue contained material to inflame passions of hate between Protestants and Catholics. We Communists watched preachers, priests and laymen of both groups swallow the bait. This often gave us a good laugh."

Mr. Montano makes no direct defense of Lehman but denies that the Communist Party line has been followed. He calls Mr. Goff's "implications most ridiculous and exceedingly stupid."

Readers of the publication will appraise Montano's defense in the light of what they have personally observed ... but it should be remembered that Mr. Goff has given expert testimony on the subject of Communism before several governmental agencies, including the Committee on Un-American Activities, and no one has ever contradicted his disclosures.

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Washington Report

By Upton Close

HELLO Defender readers. This is Upton Close reporting from Capitol Hill.

David K. Niles, enigmatic New Deal figure, died a few days ago in Massachusetts, Anna Rosenberg at his bedside. To go, she left the Pentagon to care for itself.

Neyhus (born thus in Russia, the Jewish son of Asher and Sophie Berlinsky Neyhus) served as White House watchman for the most un-American forces ever to enslave American citizens without their knowledge. Because of his seeming unlimited powers and ability to pull wires from behind the scenes, he became known as the "Rasputin of the New Deal." But Niles had better backing than the Czar's holy monk ever possessed.

In the early twenties, this dumpy Marxist conspirator, speaking guttural, broken English, climbed to the rostrum of Boston's Ford Hall Forum — once a highly respectable literary center, then perverted by Frankfurter infiltration. Among the speakers brought there under Niles' management was the rabid Harold Laski of London, who made frequent appearances.

In 1929 he was an official of Amkino, the American Soviet film distributing agency for Soviet motion pictures. In 1931 he helped sponsor the Conference of Progressives that brought left-wingers to Washington from all parts of the Country and helped blaze the trail for the New Deal. He was arrested the same year for Communist activities among strikers at a textile plant in Lawrence, Massachusetts.

In 1934 he was a member of the board of directors of the American-Russian Institute, an outfit organized for the purpose of coordinating Communist propaganda in North America. In 1936 he worked with Elmer Davis and others, launching the American Labor Party, under whose crimson banner the notorious Marcantonio of Harlem made several successful races for Congress.

In 1941 he was a member of the International Relief Association, described as "a Communist division of the Third International or Comintern." For years, he was associated with Carol Weiss, Jewess attorney for Gerhart Eisler, Stalin's Mr. Big in the Western Hemisphere for seven years.

Eleanor Roosevelt, Sam Rosenman

and Harry Hopkins planted Niles in the White House as "commissar of minorities," where he served as agent of the Anti-Defamation League and liaison for the Association for Advancement of Colored People (subsidized and made a power by its Jewish president, Arthur B. Spingarn, friend of the Morgenthau family).

Niles survived Howe and Hopkins and other strange denizens of the White House; was in the Blair House when Truman suddenly "recognized" the New State of Israel without the form of going through his own State Department or notifying the shocked British Government and United Nations organization (Harry was making amends for his earlier outburst about "New York Jews").

During Judy Coplon's trial in Washington, the following self-explanatory report hit the wires of the United Press:

"A secret FBI report disclosed today that Presidential Assistant David Niles intervened with the State Department to obtain a passport for Philip Levy when the Department was 'reluctant' to give him one. The report, introduced at the Judith Coplon espionage trial, concerned Levy's alleged association with suspected Russian spies.

"It said that Niles wrote the Department on November 11, 1944, that he had known Mr. and Mrs. Levy and found it hard to believe anything suspicious about them. It said the passport then was issued on November 16th. Niles still is at the White House and is in charge of problems affecting minority groups."

Truman recently excused Niles to go on a "mission to Israel." Public announcement soon followed that the United States Treasury would guarantee private American investments in government or privately owned business inside the foreign state of Israel. (This flagrant violation of Constitutional protection of public money should be carried before the United States Supreme Court.)

Niles could usually be found maneuvering things in the shadows, every time a conservative movement or opponent of un-Americanism was smeared. Then a few months ago, he was himself attacked where it hurt — accused of gouging members of his own race for whom he had expedited entry into the United States.

Tattletale T. Lamar Caudle also dropped something involving Niles and Tom Clark, pertaining to Clark's jus-

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tice Department and Immigration Division days. The Congressional committee craved to quiz Mr. Niles!

He took to bed. The Associated Press notice omitted the cause of death. A *New York Times* report mentioned "stomach ailment."

It is impossible not to be reminded of the death of Harry Dexter White (real name Weiss), Morgenthau's adviser in the Treasury Department, member (along with Alger Hiss) of the Ware Communist cell here in Washington — whose heart stopped when he was summoned for testimony.

Anna Rosenberg at Niles' bedside shows where her real personal contacts and emotional loyalties lie.

General Walter Bedell Smith's testimony under oath, in Senator Joe McCarthy's suit against the hypocritical Benton of Connecticut created momentary consternation in Stevenson's campaign circles. The Central Intelligence Agency's head stated that, "There are Communists in every (government) organization, including my own. The difficulty is in detecting them."

This is disastrous to claimants Stevenson and Truman that administration departments are cleaned up. Smith, as you can imagine, was promptly consigned to the Acheson dog house.

A funny and significant development is the very gentlemanly and respectful plea addressed by the editor of *Variety Magazine*, Hollywood, to the Committee On Un-American Activities offering to cooperate in every way, but begging that good Hollywoodians be not stigmatized.

This is the *Variety* that for years spewed lies and insults on patriots, ran columns by red activists, doubled its attacks when remonstrated with, instigated boycotts and cancellations of speaking engagements (I was one who suffered), and used its overwhelming Jewish personnel to incite Jews everywhere against those who fought Marxism.

In those days, the "voice of the amusement industry," referred to the Committee only with contempt and in the most vile gutter language. How atrophy of the pocketbook, resulting from public indignation, doth cause red sympathizers to change their tune!

That our Country is sick and in need of a physician, everyone must agree. That important work remains to be

done at moral and religious levels, competent students of current history are coming more and more to realize.

J. Edgar Hoover recently said something on this subject that I wish, at this time, to share with *Defender* readers. No man has been in better position to observe the frightening sag of national character during the last two decades than he. His diagnosis and prescribed remedy deserve the careful consideration of all Americans.

"Christianity and democracy have many things in common," says Mr. Hoover. "A good Christian is a good citizen." His statement continues:

"As Christians, we have a double duty to perform. We have a duty as good citizens to support and preserve our form of government against the forces which would destroy and weaken it. We have the duty as Christians to serve God and work for the righteousness of ourselves and our fellow man.

"I am convinced that these two duties are not contrary courses because the progress we make in one will contribute to the advancement of the other."

Turning to the subject of Crime and Delinquency, Mr. Hoover continued:

"Criminal activity may involve the child, the adolescent, or the adult. Crime involves human beings possessed of a free will and living in a society which is becoming increasingly complex. Any success in the war against crime depends to a large degree upon an intelligent approach to this problem by all of our citizens.

"A study of crime causation necessarily must involve the development of a nation and the economic, social and political factors which go hand in hand with its advancement.

"Our young people are being brought up in the midst of new notions of happiness and new ideas of values. Too many children and adolescents have absorbed false attitudes and notions of law and order. The important periods of childhood and adolescence have suffered greatly from the lack of sufficient character training and parental leadership, guidance, and example.

"The family is the first great training school in behavior or misbehavior. Children develop a sense of right and wrong. The home becomes for them their first classroom and the parents serve as the first teachers.

"Although the home is recognized as the most effective bulwark against de-

linquency, it must be closely supported by the church, the school, the neighborhood, law-enforcement agencies, and recreational groups.

"Seldom, if ever, is a youngster inspired to waywardness by any one factor. In almost every case the delinquency is a result of a combination of forces. Neither can it be said that any one of the causes of crime will inevitably produce crime. During the course of investigation of delinquencies committed by youngsters it has been found that a number of causes appear with regularity.

"One of these is:

"Lack of religion. The teachings of God, if followed, will prevent criminality. The stabilizing force of religion is needed today more than ever before. A child who has been taught to respect the laws of God will have little difficulty respecting the laws of man."

This is valuable admonition coming from a highly placed authority which, if heeded, will contribute materially to vitalizing the Nation's depleted character.

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SERMONETTES

By Riddell, Ironside, Jowett, Lincicome and Rodriguez

THE SUNDAY SCHOOL'S RESPONSIBILITY.

Bible study, to accomplish its true purpose, must awaken faith, quicken conscience, produce devotion, and cause a right heart response toward God and man. Bible teaching that fails of this result is inefficient.

If a large per cent of the graduates of a school are incompetent to do the work for which they have received training, we condemn the system or the school as inefficient. Comparatively few Sunday School pupils gain the knowledge and heart experience requisite to enable and inspire them to help others become Christians; many fail even to acquire the Christian virtues. The Sunday School should be made the principal means of progressive Christian culture.

Heart experience and zeal for service should be the goal of teaching. Advanced students should be tested, not only as to their knowledge and heart experience, but as to their desire and capacity to lead others to Christ. They should be coached by efficient workers until capable. This method would give the Sunday School a new purpose, and greatly augment its usefulness.

"Children, obey your parents in the Lord: for this is right. Honor thy Father and mother . . . Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." This Scripture might well be featured in every Sunday newspaper, and made a standing headline on every church bulletin and religious publication. Its fulfillment is of paramount importance to the Church, society, and the State.

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The American youth is both the problem and the hope of our Nation. The growing lawlessness of the adolescent youth of both sexes is appalling. Juvenile delinquents are increasing twice as fast as adult criminals. Puritan Christianity protected the child by strict discipline and religious training. Current practices foster indiscretions, and irreverence for law, properties, religion and things sacred.

Parents should be awakened to a realization of the imperative necessity of correcting this condition. No community can maintain morality that neglects the spiritual training of the child: no republic can long survive whose citizens lack reverence for God.

Dr. Newton N. Riddell

GRACE AND REPENTANCE.

More and more it becomes evident that ours is, as Carlyle expressed it, an "age of sham." Unreality and specious pretense abound in all departments of life. In the domestic, commercial, social and ecclesiastical spheres hypocrisy is not only openly condoned, but recognized as almost a necessity for advancement and success in attaining recognition among one's fellows.

Nor is this true only where heterodox religious views are held. Orthodoxy has its shallow dogmatists who are ready to battle savagely for sound

doctrine, but who manage to ignore sound living with little or no apparent compunction of conscience.

God desires truth in the inward parts. The blessed man is still the one "in whose spirit there is no guile." It is forever true that "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

It can never be out of place to proclaim salvation by free, unmerited favor to all who put their trust in the Lord Jesus Christ. But it needs ever to be insisted on that the faith that justifies is not a mere intellectual process — not simply crediting certain historical facts or doctrinal statements; but it is a faith that springs from a divinely wrought conviction of sin which produces repentance that is sincere and genuine.

Our Lord's solemn words, "Except ye repent, ye shall all likewise perish," are as important today as when first uttered. No dispensational distinctions, important as these are in understanding and interpreting God's ways with man, can alter this truth.

No one was ever saved in any dispensation excepting by grace. Neither sacrificial observances, nor ritual service, nor works of law ever had any part in justifying the ungodly. Nor were any sinners ever saved by grace until they repented. Repentance is not opposed to grace; it is the recognition of the need of grace. "They that be whole need not a physician, but they that are sick." "I came not," said our blessed Lord, "to call the righteous but sinners to repentance."

Dr. Harry A. Ironside

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There is "the dark backward and abysm of time," opening door after door into the primeval darkness, where the inquisitive mind falters and faints. And we can lose ourselves there.

There is the appalling wilderness of human need, beginning from my own life, with its taint of blood, its defect of faculty, its dreary gap in circumstance and condition, and repeated in every other life in every street, in every city and village and country throughout the inhabited world. And we can lose ourselves there.

And then there is the deadly, ubiquitous presence of human sin, in all its chameleon forms — well dressed, ill dressed, blazing in passion, mincing in vanity, and freezing in moral indifference and unbelief. All these are stupendous themes, and the mind that ventures upon them is like the dove that ventured upon the waste of waters, and soon growing weary of wing, returned to the place of its rest.

But there is something more majestic than the heavens, more wonderful than the far and mysterious vistas of time, more pervasive than human need, and more abounding than human sin. The biggest thing with which the mind can cope is the infinite love of God; and all our sanctified powers and all the ministries of holy fellowship, and all the explorations of eternity will never reach a limit in its unsearchable wealth.

Dr. J. H. Jowett

ELEMENTS OF PRAYER.

A well-rounded prayer contains three elements, namely . . . Communion, Petition and Intercession.

(1) Communion is prayer with your face toward God. With many people the fundamental, if not the exhaustive conception, of prayer is petition, asking God to give them something.

The greatest achievement of prayer is not in having something given to us, but rather in having something done to us, something done in us, as suggested by the Scripture, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

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Note, the passage does not say, *given* unto you, but "*done* unto you," done in you. It is great to have something given to us, but greater to have something done in us, to us.

Communion is a time of impartation, inspiration and revelation. Prayer is more than oratory. It is an observatory. It is where we see things. Prayer not only reveals Him. It unveils us. So prayer is both outgo and inflow.

(2) Petition is prayer with our face toward self in the more limited sense. This element should have a place in our prayers, but not first place. To begin my prayer with petition is to start on too low a level. The element of petition is often overmarked. But it has a rightful place and is essential to evenly balanced spiritual exertions.

Millions marching under the banner of Christ, down the corridors of the centuries, have proved the validity of His words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

(3) Intercession is prayer with our face toward others. Its driving purpose is outward rather than inward. It is a selfless prayer. It is proof of our close relationship with God and a right heart attitude toward others.

The intercessory prayer is the highest and holiest prerogative of our being and the mightiest power of our Christian life, broadest and biggest in its range. Much has been accomplished for Christ by testimony, by giving, by exemplary living, by preaching . . . but infinitely more has been accomplished by the power released through intercessory prayer.

To summarize: Communion is the upward drive with the face toward God. Petition is the inward drive with the face toward self. Intercession is the outward drive with the face toward others.

Dr. F. Lincicome

THE CERTAINTY OF HEAVEN.

The final night that Christ spent with His disciples, projects its influence over the whole Christian Church. It was the Last Supper, a time of sadness for the candid men who surrounded Him, because the hour of His departure was known to be at hand.

"Let not your heart be troubled," He said in comforting tones, "ye believe in God, also believe in me. I go to prepare a place for you."

Jesus could not lie. Nor could He

be mistaken. And He spoke of Heaven as a place — a place of conscious existence.

Hidden in our souls there is an instinct of looking for, and the anxious wish of finding, a place having the blessings attributed to Heaven. The literature of ancient peoples reflect this cry of the heart.

Three thousand years before Christ came to earth, Egyptians were carving curious inscriptions on burial places, to boatmen entrusted with the responsibility of carrying deceased relatives from the stormy shores of this world to a land of contentment and bliss. They were groping for what the Christian now knows to be true.

This universal eagerness, this sighing, this perpetual longing for a better world stamped upon the tablets of the heart, is an argument emerging from intuition, for the existence of a heavenly abode. Men who cherish such a hope are not being mocked.

Jesus also said, "I am the way." Reduced to simplest interpretation, this means that He is blazing the trail, making the path for us to Heaven. Faith in Christ is what pilgrims passing this way need, in order to enter Heaven, when the afflictions of earth are passed.

I shall meet my Redeemer,
My Saviour and King,
My dear ones and friends of the past;
In that beautiful city,
Where cometh no night,
When the veil is lifted at last.

Dr. J. F. Rodriguez

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FIRST CORINTHIANS

A Bible Study

Mrs. Gerald B. Winrod

THE APOSTLE PAUL founded the Church at Corinth on the occasion of his original visit. Acts 18:1-17. His first Epistle contained a needed message of "reproof, correction and instruction." II Timothy 3:16. The document was penned from Ephesus (chapter 16:8) about the year 59 A.D.

The city was famed for its wealth and commerce, due chiefly to its location between the Ionian and the Aegean Seas. It was a center of vice, notorious for debauchery, even as Athens was famous for its philosophy. Stern discipline was required on Paul's part to insulate the Church against an invasion of pagan profligacy.

He had won many Gentiles (chapter 12:2) and some Jews (Acts 18:8), notwithstanding the opposition of the latter (Acts 18:5) during the year and a half spent there preaching and making tents for a living. Such Church fathers as Clement of Rome, Polycarp and Irenaeus vouch for the authenticity of the Epistle.

Few places associated with New Testament history have yielded so much of interest to Bible students and Christian archaeologists as the cite of ancient Corinth. Old springs have been found which were used in connection with heathen religious observances.

Old synagogues have been excavated, in which Paul reasoned with the Jews regarding Christ's position in the Godhead. (Acts 18:4) The great Agora of the city market place, used for public harangues, was laid bare some years ago by the spade of the archaeologist.

One may stand at the foot of the steps leading up from the Agora where orators stood, and be reasonably sure that Paul addressed throngs of people from the same spot. His versatile mind was challenged by reason of the mixed population consisting of Romans, Greeks and Jews. The Gentile element prevailed in the Church.

THE EPISTLE SUMMARIZED

Chapter One:

The position that Corinthian believers occupied in grace is stated. Verses 3-4.

Their standing in Christ was inviolate, but the inferior quality of the congregation's spirituality was deplored. Verse 10.

A tendency toward hero worship existed among them which created harmful divisions and dissensions. Verses 11-17.

The idea of relying upon human wisdom, which is foolishness in the sight of God, drew a reprimand. Verses 18-25.

They were making themselves ridiculous anyway, for the reason that no particular intellectual brilliance existed among them. Verses 26-31.

Chapter Two:

Corinthian Christians had to be reminded that divine revelation completely transcends human wisdom. Verses 4-8.

Spiritual verities cannot be discovered by mental effort. Verse 9.

The things of God are revealed through the presence and power of the Holy Spirit. Verse 10.



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Souls illuminated by the Holy Spirit are taught in special ways. Verse 13.

Persons living only on material levels, oblivious to things spiritual, lack capacity for understanding the things of God. Verse 14.

Chapter Three:

Carnality among believers stunts spiritual growth and keeps them in infancy, consuming the milk of the Gospel instead of solid food. Verses 1-2.

God, not men, is exalted and glorified through real Christian service. Verses 5-8.

True followers of Christ will work together in unity and unison, realizing that they are co-laborers with Him. Verses 9-10.

Christ's deity is the sure foundation of those who bear His name. Verse 11.

Human works will come to nought but effort put forth in Christ's service will produce results for eternity. Verses 12-15.

The assurance of dwelling in Christ purifies conduct and places restraint upon fleshly appetites. Verses 16-17.

Chapter Four:

Members of the Corinthian congregation were taught to be respectful of their leaders and to avoid passing judgment upon others. Verses 1-5.

Leaders also had solemn responsibilities to observe and were expected to set a noble example. Verses 9-17.

Apostolic authority was to be respected. Verses 18-21.

Chapter Five:

Contamination by contact with immoral and unholy surroundings were to be scrupulously avoided. Verse 1.

When evil invades the Church, it must be purged. Verses 2-8.

Those who refuse to turn from their wicked ways, thereby bringing irreparable reproach upon the Cause of Christ, are to be expelled. Verses 9-13.

Chapter Six:

Saints are expected to be kind, charitable and gracious toward each other, in bonds of brotherly love, making action in the courts of men unthinkable and impossible. Verses 2-8.

Membership in the body of Christ presupposes observance of high moral standards and righteous behavior. Verses 9-12.

The physical body is to be kept clean because it belongs to the Lord. Verses 13-18.

And because it is the temple of the Holy Ghost, having been bought with a price. Verses 19-20.

Chapter Seven:

Marriage is holy and its vows are to be rigidly observed. Verses 1-9.

Domestic relationships among Christians are severely regulated. Verses 10-40.

Chapter Eight:

The choice of foods is a matter of great importance since the substances taken into the body contribute inevitably to the likes, dislikes and appetites of the human personality. Verses 1-8.

No professed Christian should permit himself to become a stumbling block to a weaker brother. Verses 9-13.

Chapter Nine:

Paul affirmed vindication of his apostleship on the grounds that those under him were firmly established in the Lord. Verses 1-6.

It is legitimate for those who preach the Gospel to live by the Gospel. Verses 7-14.

But self-sacrifice above what is permitted should be encouraged lest leaders be tempted to place overdue emphasis upon material compensation. Verses 15-18.

The Gospel has a universal appeal to all classes, types and races of people and should be so presented. Verses 19-23.

Practical common sense methods are to be used in presenting its claims. Verses 24-27.

Chapter Ten:

Experiences encountered by Moses and those who depended upon his leadership in the wilderness, typify the journeyings of Christ's followers through this life. Verses 1-3.

The deity of Christ is confirmed by typological teaching. Verse 4.

Some fell by the wayside in the days of Moses, to their everlasting sorrow, and Christians should take this as a warning. Verses 5-15.

The Lord's table is sacred and the use of its emblems implies separation from the world. Verses 16-22.

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Again the necessity of personal righteousness and avoidance of sinful habits is emphasized. Verses 23-33.

Chapter Eleven:

The ordinances of the Church are important and need to be observed. Verse 2.

There are customs which Christians will do well to seriously consider, so as to keep worship services from becoming a hindrance. Verses 3-16.

The symbolic meaning of the Lord's Supper is explained. Verses 17-22.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Verses 23-26.

Believers will engage in serious reflection and introspection during the Communion service to their spiritual advantage. Verses 27-34.

Chapter Twelve:

The fact of spiritual gifts resulting from union with Christ is introduced. Verses 1-3.

Although the gifts differ and are manifested in different ways through different people, they reflect the presence and power of the same Holy Spirit. Verses 4-11.

As human beings are alive simultaneously in every cell and member of the physical body, so also is Christ alive in every born again believer. Verses 12-31.

Chapter Thirteen:

Divine love, imparted to those in Christ, is transcendent in Christian experience. Verse 1.

All gifts of the Spirit result from the presence of love. Verses 2-13.

Chapter Fourteen:

Prophecy occupies a large place in the Christian economy. Verse 1.

The matter of tongues, in relation to other spiritual gifts, is explained. Verses 2-14.

Creative prayer, of the type that extends beyond the mere use of words, is dictated by the Holy Spirit. Verses 15-22.

Public worship is to be conducted

according to orderly standards. Verses 23-40.

Chapter Fifteen:

The Christians of Corinth needed authentic teaching on the fact and significance of Christ's death, burial and resurrection. Verses 1-11.

His resurrection placed Him in a positively unique position, in relation to the human race. Verses 12-19.

The triumph that He enjoyed over the grave proves conclusively that there is a life after death and gives the Christian a knowledge of what conditions will be like in the hereafter. Verses 20-34.

Detailed teaching, of priceless value relating to both Christ's resurrection and that of the believer, is given. Verses 35-50.

Living saints will be translated at the time of the Lord's return. Verses 51-53.

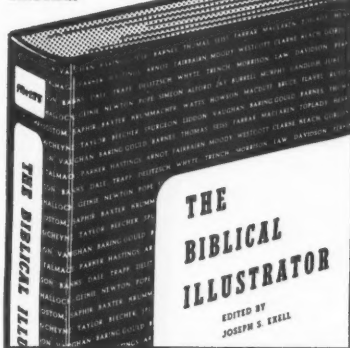
Death's ultimate destruction has been decreed. Verses 54-58.

Chapter Sixteen:

Closing instructions and felicitations.

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McCARTHYISM

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SMEAR ARTISTS, resorting to usual leftist tactics, invented a term several months ago which they hoped would convey odium when attached to any person or organization engaged in opposing Communism. The word "McCarthyism" was meant to stigmatize, insult and produce a hex when applied to a victim marked for smearing.

Drew Pearson, Doris Fleeson, Marquis Childs, Elmer Davis, the Alsops, the *Washington Post*, the *Daily Worker* and others of the leftist bund have united in trying to make the Senator's name a hiss, a byword, a reproach and a butt of ridicule.

But their efforts have completely backfired. The result, in the public mind, is exactly the opposite to what they expected. The term McCarthyism has come to stand for the highest, best and purest in American patriotism.

This book crystalizes into a philosophy the system of thought which has developed around the Senator's personality. It shows how to oppose Communism in a way that really gets the job done!

While many pages, loaded with human interest, must be regarded as a personal defense of "the gentleman from Wisconsin" against his enemies, the presentation as a whole reflects the broad principles — the fundamental factors responsible for the crisis now engulfing our Country.

The book is, in a unique sense, a documentary on subversive individuals and groups who wish to fashion a new form of government in this part of the world, unlike that which has made America great.

The question and answer method is followed. A subhead on the title page reads: "Documented Answers to Questions Asked by Friend and Foe."

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one such interrogation and answer ... and so the following has been chosen:

"Q. Is it not extremely unwise politically to fight powerful magazines like *Time* (with its steady stream of lies about the Senator), which can carry their story to millions of Americans? Won't they ultimately succeed in discrediting you?"

"A. Certainly it is politically unwise. I agree that only a miracle will keep them from discrediting me and perhaps ultimately causing my political defeat. In the meantime, however, I shall have done the type of job which I think my people in Wisconsin who elected me, expected I would do. I like my job in the Senate, but not so well that I will bow and scrape to dishonest radio commentators and newspapers in order to keep it.

"Besides, I have seen politicians who loved office for the sake of office so much that almost their every act was guided largely by the effect it would have upon their votes. I have watched those men morally shrink in their own eyes week after week, month after month, until they were of no benefit to either themselves or the people whom they allegedly represented."

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Students of demonological phenomena turn usually to heathen lands, and the cultures of primitive peoples, for patterns of Satanic control. The fetish, the witch doctor, the strange and mysterious medicines, and the gyrations of religious superstitions are taken as visible evidences of invisible powers.

But Dr. Unger also unmasks demon forces at work in civilized lands. There is no limit, as far as time and place are concerned, to the variety of evil manifestations. If Satan appears as a roaring lion going "to and fro in the earth," he also has power to transform himself into "an angel of light."

The early Church Fathers were aware of the existence and terrible power of demons. Augustine wrote: "A hidden inspiration stirs men's corruption, goads them to adultery, feeds on full-fledged iniquity, sets in the temples images of devils, loves to see in play the images of vices, whispers in secret some righteous sayings to deceive the few who are good and scatters, in public, invitations to profligacy to gain possession of the millions who are wicked."

BOOKS REVIEWED IN THIS DEPARTMENT MAY BE ORDERED FROM DEFENDERS, INC., WICHITA, KANSAS.

This strongly fundamental treatise opposes the teachings of Modernism and Materialism in a thorough and scholarly way. It ably exposes the errors of certain cults and holds closely to the Word of God. Its conclusions are based upon Scripture. Its facts, as to manifestations, are founded upon sound research by a man of trained scientific abilities.

In the case of Communism, the Author believes that it is the direct work of demons. He cites the doctrines taught and the deeds perpetrated as proof. He puts his finger on Communism's atheism as the strongest evidence of its satanic origin: "Never before have demon forces so blatantly published their lies as truth ... paraded their slavery as freedom ... pronounced wrong as right and been so ambitious of world conquest, so cunning in deception, so malevolent in lawlessness and rebellion against God, as today in the program and propaganda of atheistic Communism."

Let the 13 chapter titles of this truly remarkable volume be noted:

1. The Problems of Biblical Demonology
2. The Origin of Biblical Demonology
3. Biblical Demonology as a Standard of Evaluation
4. The Reality and Identity of the Demons
5. Description and Doom of the Demons
6. Biblical Demonology and Demon Possession
7. Biblical Demonology and Magic
8. Biblical Demonology and Divination
9. Biblical Demonology and Necromancy
10. Biblical Demonology and Heresy
11. Biblical Demonology and World Governments
12. Biblical Demonology and Eschatology
13. Biblical Demonology and Deliverance

The pages in the back of the book are devoted to a Bibliography, General Index and Scriptural Index.

THE SILENCE OF GOD

By Sir Robert Anderson ...
Kregel Publications, 215 pages,
cloth binding, price \$2.00.

BIBLE-BELIEVING Christians sincerely wish to understand God's program for the times in which we live ... so that they can gear themselves accordingly. Specifically, Why does God not intervene more frequently and directly in human affairs today? This is a matter of grave concern, to which many writers on theological subjects have given serious consideration.

There are various schools of thought, with differing shades of opinion.

One says that the age of miracles is not past, but continues, and that increasing demonstrations of supernatural power may be expected as the present dispensation draws to a close.

Another says that personal prayer is still answered but manifestations comparable to those recorded in the book of Acts may not be legitimately expected ... for those demonstrations were given primarily to help establish the infant Church which had only been born on the day of Pentecost.

A third view affirms that because this is the age of grace, God has removed Himself from human affairs ... lest He bless or curse someone because of that person's works, and thereby violate the principle of pure grace.

These, to say the least, are not simple problems, to be resolved. Scholars who delve into them deeply and conscientiously deserve special credit. This, Sir Robert Anderson has done. His studies along these lines brought him to an outlook comparable to the third position mentioned above.

Everyone who wishes to be informed concerning all sides of these questions, should by all means read this book. It is the classic, as far as the viewpoint which it represents, is concerned.

Dr. James M. Gray, late President of Moody Bible Institute, declared: "Sir Robert Anderson is in some respects the most remarkable of current writers on religious subjects, whether we consider his personal history (as a chief official in Scotland Yard) or the range and character of his works."

"The Silence of God" has been acclaimed by some to be the greatest book produced by this outstanding Christian thinker, and, concerning it, Dr. W. H. Griffith-Thomas, an eminent Bible expositor, has said: "Sir Robert Anderson's book is the most valuable of our day, and will long abide as a testimony to the truth of the Gospel."

SPECIAL DAY PROGRAMS AND SELECTIONS. By Flora E. Breck ... W. A. Wilde Company, cloth binding, 143 pages, \$2.00. Here is a time-saving book for Pastors, Sunday School teachers and leaders of youth groups. It contains programs for use on special days throughout the year. There are dramatizations and recitations suitable for both city or rural communities. A valuable and usable book.

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—Woodrow Wilson.

Sell no virtue to purchase wealth, nor liberty to purchase power.

—Benjamin Franklin.

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Even though the teeth be false, let the tongue be true.

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—Sanskrit Proverb.

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—Frederick the Great.

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—John Ruskin.

Faith is the key that unlocks the cabinet of the promises and empties out their treasures into the soul.

To make new things is the work of the hand. To make things new is the work of the heart.

There is no difficulty inward or outward that Christ is not able to meet in me today.

There is no better exercise for strengthening the heart than reaching down and lifting people up.

Whilst we are considering when we are to begin, it is often too late to act.

—Byron.

If you brood over your troubles, you will have a perfect hatch.

—J. Hopkins.

The Gospel is TNT, but it has to be touched off.

Correction does much but encouragement does more. Encouragement after censure is as the sun after a shower.

—Goethe.

Be at war with your vices; at peace with your neighbors.

—Benjamin Franklin.

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FOREIGN MISSIONS

SEMINARY SCHOOL-YEAR OPENS

THE SEVEN STUDENTS, whose pictures appear below, are typical of approximately one hundred more who enrolled as members of the 1952-53 student body ... of the Defenders Theological Seminary at Rio Piedras, Puerto Rico. The new school-year started on September 9th. These seven belong to the freshman class.

Since it is impossible to accommodate all candidates who make application for admittance, those accepted may well be considered the "cream of the crop." A fine group of native missionary evangelists, pastors and teachers graduate every spring ... to be replaced by a new freshman class the following fall.

Dr. J. F. Rodriguez, president of the Seminary, and a crew of competent teachers, direct the students in their studies. The subjects taught are not unlike those offered by similar institutions in the United States. A spirit of love, devotion and patriotic loyalty to the school exists in the student body.

Economic conditions are so bad in the West Indies, and different from those existing in the United States, that supporters of missionary work frequently find it difficult to visualize the actual state of affairs.

It is safe to say that if standard financial rates prevailed, not more than five per cent of the students in this year's enrollment would be able to attend. The Student Sponsor Plan, born of necessity, has solved this problem.

According to this arrangement, an estimated budget is drawn up in September each year, to cover operations

for the ensuing nine months. Books, food and dormitory accommodations are the three principal items. Every student helps with the work that must be done on the premises.

The total budget expense, for the term, is divided by the number of students ... and the average of \$17.50 per month for each student varies but little from year to year.

An interested person in the United States, willing to assume the responsibility of supplying \$17.50 a month for some deserving student, is called a Sponsor. As this *Defender* goes to press, only three students remain without Sponsors for the present school year.

These fine men (and there are also a few lady students each year) are deeply appreciative for the support of those who make possible their education and training for definite Christian service.

Sponsors receive photographs and biographical sketches of their students, together with reports of progress made in the class rooms. Students are required to submit written testimonials regarding conversion and Christian experience before being admitted.

These are forwarded to Wichita headquarters and passed along to Sponsors. The one reproduced below was written by a member of the current freshman class:

"I feel that I have had an advantage above many other Puerto Rican young men, for the reason that I am from a Christian home where Jesus is wor-

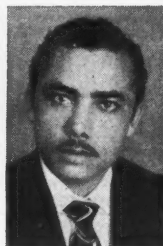
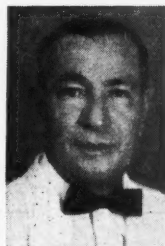
shipped because my parents were converted before me. I have tried always, since I can remember, to serve Him who died for me. Some times I have failed but He has helped me.

"I know what my heart says and it tells me to prepare to win others as a Preacher and Teacher. To do this I must study, and my favorite text of Scripture is II Timothy 2:15.

"I love the Defenders Seminary and think it is wonderful. Dr. Rodriguez says he feels sure I can enter, even if financial conditions are hard in Puerto Rico. I promise all who help me to prepare for the Lord's work, that I will be a blessing to the school because it will be a blessing to me. I want as many people to pray for me as possible for I know prayer can make everything go right."

Many books and treatises have been written ... sermons and lectures delivered by missionary leaders emphasizing the importance of developing indigenous churches. It has been for a long time the ideal of various religious bodies, to place the responsibility of Church government upon the natives themselves. This can be done only by developing a trained leadership.

What some organizations have theorized about, the Defenders Movement is doing — not only in Puerto Rico, but in other parts of the world. The results attained in the West Indies, during the last two decades, demonstrate conclusively that native leadership can be developed by the use of proper methods. And this is the mission of the Defenders Theological Seminary.



SUNDAY SCHOOL

LESSON NUMBER ONE

October 19, 1952

SINCERITY A BASIC REQUIREMENT

Matthew, Chapter 6

MEMORY TEXT: "Thy Father which seeth in secret shall reward thee openly." Matthew 6:6.

(1) THE KEY WORD OF THE LESSON IS "FATHER."

Today's lesson has a negative opening . . . devoted to condemning hypocrisy. It starts with a string of *Thou shalt not's!*

Don't give alms to be seen of men. Don't sound a trumpet to show off your generosity. Don't clothe your prayers with the tinsel of high sounding words to impress others. Don't parade your religious devotions to attract public attention. Don't use religion to hide your cussedness. Don't be a hypocrite.

Actors often wore masks in ancient times for two reasons: (1) to hide their own identity and (2) to imitate some other personality. They were known by the Greek term *hypokrites*. Christ is quoted in our English version as applying an equivalent word, "hypocrite," to those who use religion as a cloak for wickedness and a covering to hide personal vices.

In times past, when the cleavage between the Church and the world was more pronounced, non-church going people often tried to justify themselves by saying: "There are too many hypocrites in the Church."

The stock answer, and a good one, was: "Where a counterfeit exists, there must be a reality." If there are counterfeit Christians, persons who profess but do not possess, there has to be a *real*. Our Lord is insisting upon reality, sincerity of purpose, in the lesson for today. He wishes those who bear His name to be genuine.

Superficiality must be discarded by everyone who would know God experientially and be able to truthfully say, "Our Father." Judaism was a religion of externals, an outward covering which left human nature unregenerate, de-

praved and caloused in sin. "Thou shalt not be as the hypocrites . . . in the synagogues."

Let it be noted that the doctrine of the fatherhood of God, as outlined in today's text, is predicated upon a right and sincere heart attitude toward the Heavenly Father. There is a popular fallacy which says that all human beings are sons of God. The murderer, the adulterer, the blasphemer, the drunkard, the atheist, the Communist, the criminal!

Any idea of a common "fatherhood of God and brotherhood of man," must be rejected on grounds of consistency, not to mention Scripture. Only good people, born from above, whose lives are squared with truth, can be correctly classified as children of God.

The Master repeats the word "Father" twelve times in the chapter now under consideration, to suggest the intimacy which exists between the true believer and the Heavenly Parent.

God, by His very nature, is love. He is the Father who "so loved the world, that he gave his only begotten Son." His "dear children" (Ephesians 5:1) will try, at all times, to give Him preeminence in their lives. A loving child will desire to be like a beloved father.

(2) THE KEY VERSE IS MATTHEW 6:9.

"After this manner therefore pray ye."

Words were never organized to convey thoughts on a higher spiritual level, than in the model prayer constructed by our Lord. It contains nine parts, consisting of an Invocation ("Our Father which art in heaven"), seven Petitions and a Doxology ("For thine is the kingdom, and the power, and the glory, for ever. Amen.)."

The first three Petitions have to do with God, and the last four with ourselves. "Hallowed be *thy* name. *Thy* kingdom come. *Thy* will be done." These occur on the *descending* scale — from Himself down to the level of His kingdom, ultimately established on this earth.

The remaining four, dealing with ourselves, are: "Give *us* our daily bread. Forgive *us*. Lead *us*. Deliver *us*." These occur on the *ascending* scale — from bodily wants, in everyday life, up to final deliverance from all evil.

At the conclusion of the model prayer, Christ dwelt upon the necessity of a right relationship, first with God . . . and second with our fellow men. The Christian life is both vertical and horizontal. Vertical in relation to God; horizontal in relation to those about us. "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

(3) THE KEY FACT: THE HEAVENLY FATHER CARES FOR HIS CHILDREN.


God is a person. Every revelation of Himself, to the human race, implies or reveals personality. Scripture never refers to Him as an intelligent force or a vital energy. There is no such thing as an impersonal manifestation of God. He has a *personal* interest in the welfare of His children.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matthew 6:26.

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matthew 6:30.

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LESSON NUMBER TWO

October 26, 1952

CHRISTIAN FAITH TESTED

Matthew, Chapter 7

MEMORY TEXT: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

(1) THE KEY WORD OF THE LESSON IS "ROCK."

Chapters five, six and seven of Matthew's Gospel contain the recorded text of Christ's Sermon on the Mount. The final chapter, now awaiting our consideration, draws a sharp line between what is spiritually genuine and religiously spurious.

It underscores the necessity of separating truth from error . . . and wheat from chaff. What a man believes is important because his character and conduct are shaped by ideas which he accepts as true and stores up in his mind. You are very largely what you believe.

Beware of false prophets, says the Christ . . . and wolves in sheep's clothing. By their fruits ye shall know them. Not every one that saith Lord, Lord shall enter. Every one that heareth these sayings and doeth them *not*, shall be likened unto a foolish man.

Truth is accessible. We can know right from wrong. There are methods for contrasting the true and the false. There is such a thing as finality. There are ultimates in this life. Christ said, "I am the truth." His person and teachings are infallible.

Two men are described in today's lesson — one wise, prudent, provident and the other foolish. One built his house upon a rock. The other built upon sand. One squared his life with truth. The other detached himself from reality. One believed right. The other believed wrong.

Sooner or later our beliefs and philosophy of life will be put to the test. Storms are sure to come. The houses which these men built were assaulted from every direction.

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The rain fell; their beliefs were attacked from above. The floods came; attacked from below. The winds blew; attacked from the side. Extreme pressure, from all directions, was placed upon the faith, the religious beliefs, the doctrines, the ideas and ideals of both men.

The house of the wise man, built upon a rock, resisted every blast. It stood firm in the face of a raging storm. The house of the foolish man, built on sand, went down with a crash. And great was the fall of it!

Because of the dullness of human understanding, inspiration clothes many Scriptural truths in the garb of types, symbols, parables and figures of speech. The word "rock" occupies a large place in Biblical symbolism.

It is associated with deity throughout the Old and New Testaments. It always refers to God and never to man. "The Lord is my rock." Psalm 18:2. "He is my rock and my salvation." Psalm 62:6.

In Matthew 16:18, Christ referred to Himself as the rock foundation of the Church. *The wise man of today's lesson built his life upon Christ.*

(2) THE KEY VERSE IS MATTHEW 7:12.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

The Golden Rule, as this verse is called, has been described as "the royal law." One writer says: "This is the substance of all relative duty; all Scripture in a nut shell."

It is true, of course, that statements embodying somewhat similar sentiments are found floating about in the writings of philosophers . . . but none reach the level or contain the clarity of Christ's words. Other maxims are stated in the negative, whereas He assumed the positive. Others say Don't. Christ says Do.

Thales, the earliest of Greek philosophers, born 640 B.C., said: "Avoid doing what you would blame others for doing."

Pittacus, one of the Seven Wise Men of ancient Greece, said: "What you do not want done to yourself, do not do to others."

Herbert Spencer, the English philosopher, blinded to the spiritual ideal, introduced the element of compulsion and missed the point when he said: "Every man has freedom to do all that he will, provided he infringes not the equal freedom of any other man."

Jesus was positive. "All things whatsoever ye would that men should do to you, do ye even so to them."

Someone will ask: "How can I live up to such a standard? It is beyond human reach. It is too idealistic."

Better put the ideal high and fail to reach it, than to lower the standard and still fall beneath that! No man

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(3) THE KEY FACT: CHRIST DEMANDS A "STRAIT" WALK.

The thought of self-sacrifice is woven into the very fabric of the Sermon on the Mount. This results from two basic facts: (1) Human nature is full of dross and must be purified, and (2) Life's richest joys are cradled in sacrificial living and giving.

The words, "Enter ye in at the strait gate," suggest personal discipline and the necessity of triumph over certain natural inclinations. The broad road of self-indulgence, that leads to destruction, is open before everyone. Many take it, to their eternal ruin!

The narrow road of holy living, while less crowded, has both temporal and eternal advantages.

LESSON NUMBER THREE

November 2, 1952
**CHRIST'S MIRACULOUS
POWER**
Matthew, Chapter 8

MEMORY TEXT: "That it might be fulfilled which was spoken by Esai as the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matthew 8:17.

(1) THE KEY WORD OF THE LESSON IS "FAITH."

The last few Sunday School lessons have emphasized the *words* of Christ, as the Great Teacher. Today's lesson

emphasizes His *works*, as the Great Physician.

He ends speaking and begins working. Words and deeds intermingled, to enrich minds and heal bodies . . . words of health and deeds of health, by the Man who "went about doing good."

Ten miracles are recorded in the eighth and ninth chapters of Matthew's Gospel. Five await consideration at this time. Miracles were credentials, signifying Christ's deity.

The first recipient of healing mercy was a poor, helpless, hopeless leper. His disease was of such a loathsome, contagious, incurable nature as to be regarded in Scripture as a symbol of sin. The numerous cases of leprosy with which our Lord came in contact, and the glorious cures wrought, were a fitting manifestation of the work He came to accomplish.

A striking demonstration of faith is noted in the attitude of the victim. He did not say he *believed* Christ able, but with brevity expressive of confidence that knew no doubt, said simply, "Thou canst." Only the fiat of the Person who stood before him was needed. He came. He worshipped. He asked. He received.

The second recipient of healing mercy was a servant of a Roman centurion, a man stricken with palsy. In this instance, another person exercises faith and engages in intercessory prayer for the one needing help.

Capernaum was the scene of the incident. A detachment of soldiers was quartered there. Jesus had a "house" in the city, to which He and His helpers sometimes retired. (Mark 2:1)

The leader of the soldiers had unbounded confidence in the capability of Christ. He also demonstrated true humility. His faith was rewarded. "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee."

The third recipient of healing mercy was Peter's mother-in-law. Matthew described her as being "sick of a fever." Luke, who was a physician prior to becoming a disciple, diagnosed the case as a "great fever."

There is no record that anyone interceded for this person who was, in all probability, too weak to plead her own cause. Christ simply saw the need and acted of His own accord, motivated by a desire to relieve suffering. The woman's deliverance was instantaneous, because she began immediately preparing a meal for the group.

The ministry of healing, a sadly neglected part of the Church's program in the world, is certified by the events of today's lesson. Those who pray for the sick, according to James 5:14-15, should therefore be given every encouragement.

(2) THE KEY VERSE IS MATTHEW 8:26.

"Then he arose, and rebuked the winds and the sea; and there was a great calm."

The sea of Galilee is located in a deep basin, skirted on the east by lofty mountain ranges, while on the west the hills are intersected by narrow gorges through which the wind sweeps across the lake. This often causes sudden squalls that endanger small ships.

Jesus and His disciples encountered such a storm while crossing to the east side to grapple with a dangerous case of demon possession. The elements obeyed the voice of their Creator and all was calm. The man was released from demon control, with the result that the Gadarenes heard the salvation message.

In the healing of leprosy, palsy and fever, our Lord demonstrated power over disease. In silencing the raging storm, He demonstrated power over nature. In delivering the demoniac, He demonstrated power over demons.

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(3) THE KEY FACT: CHRISTIANITY IS SUPERNATURALISM.

The twentieth century is witnessing a conflict, in the Church, between Naturalism and Supernaturalism. An effort is being made by misguided scholarship to contain Christianity within the four walls of natural law. False teachers would exclude all miracles. Today's lesson shows the fallacy of this approach.

Jesus Christ is a supernatural Person. He came to earth to do a supernatural work. Those who embrace Him as Saviour come into possession of a supernatural experience. The Bible is a supernatural Book. The mission of the Church is to perform a supernatural task. *Christianity is supernaturalism.*

LESSON NUMBER FOUR

November 9, 1952

CHRIST'S COMPASSION

Matthew, Chapter 9

MEMORY TEXT: "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matthew 9:36.

(1) THE KEY WORD OF THE LESSON IS "SINS."

Matthew was a modest man. His initiation to discipleship is recorded in this chapter, and he condenses the record into 32 words. Mark and Luke called him Levi, which seems to have been his family name. He calls himself, just plain Matthew.

But while sinking the family name, he is careful *not* to sink a record of his obnoxious occupation. As a collector of taxes, he was in ill repute. The thought of graft, greed and coercion was associated with the office he occupied.

From reading Matthew's account, one would never gain an impression that the gala feast, given in honor of the Saviour (described in this chapter), was held in his home. Mark and Luke say that the guests assembled in Levi's "own house" . . . whereas Matthew simply calls it "the house." He is careful, however, to go more into detail regarding the mighty works of his Lord.

A man "sick of the palsy" was brought for healing. Jesus had great respect for the faith of all parties concerned. He said, "Thy sins be forgiven thee" . . . and the victim of the dread disease was instantly healed.

Under interrogation, He left no doubt that physical ailments result from original sin. There were no diseases in Eden, prior to the Fall of Man. There will be no sickness when the paradise lost is restored to this planet. When the Jews harassed Him, Jesus came forward with the plain statement that He had the power to forgive sin.

It should be noted that Christ's Pardon-ing Prerogative is exercised on the condition of Faith. "And Jesus seeing their faith said unto the sick of palsy, Son, be of good cheer, thy sins be forgiven thee." The conduct of those who bore the sick man indicated strong faith.

"Who knows the distance they bore him," says Neander, "the repulses they met with, the sneers and insults of the Pharisees and doctors, as they pressed their way; the amount of contrivance and physical exertion brought out in their generous endeavor? What but a deep, settled, loving faith in Christ's curative power could stimulate them and sustain them in their efforts: Christ saw their faith."

The second miracle of today's lesson was the restoration to life of a girl who had been pronounced dead a few hours earlier. Mourners, filled with doubt, were removed from the room. Life was restored. "And the fame hereof went abroad into all that land."

In last week's lesson, we observed that Christ was Master over disease, demons and the elements of nature. Today, we also observe Him as Master over death.

(2) THE KEY VERSE IS MATTHEW 9:16.

"No man putteth a piece of new cloth into an old garment." . . . "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out."

"The new wine of Christianity was not to be put into the old wineskin bottles of Judaism, for to try such a thing would be to destroy the meaning both of law and grace. The skins would become useless and the wine lost. The new wine must have new wineskins." Pettingill.

The foregoing comment about law and grace is true, but there was another and deeper reason why our Lord condemned and discarded Judaism . . . namely, because the Jews had given vile Talmudic teachings a place of preferment above the law and the prophets.

The Talmud, an accumulation of writings by rabbis covering centuries starting during the period that the Jews spent in Babylon, has become a scourge

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to all mankind. *The world is indebted to the Talmud for modern Zionism and Communism.*

Christ condemned it, together with the Talmudists of His day, in the most vigorous terms, and this opened a wound that has never healed. (Matthew 15:3, 7, 8, 9, Matthew 23:4, 13, 27, 33. Mark 7:8-13)

Mrs. Elizabeth Dilling writing exhaustively on this subject, documents her research by photographic prints of the pages from the Talmud and says in the Introduction to her treatise, "The Plot Against Christianity:" "These reproductions prove that the basic doctrines of so-called Judaism are — that all non-Talmudists are non-human and rank as animals; that Judaism is Babylonian Talmudism or the Tradition of the Pharisees, and that its reversals of all Biblical moral teachings form the supreme law of this religion."

(3) THE KEY FACT: CHRIST HAS COMPASSION FOR ALL MEN.

"But when he saw the multitudes, he was moved with compassion."

Vast multitudes of people swarmed about Christ and He looked upon them with tenderness and compassion. He was never indifferent or coldly aloof.

Compassion is more than pity. It has the added meaning of desiring to do something about that which created the pitiable condition. It goes beyond sympathy and reflects determination to assuage suffering and alleviate pain.

Jesus loved people, all kinds of people, without regard for prestige or power. He loved those in need and helped them carry their burdens. His earth life was a perfect example of service to others. Those who bear His name should try to emulate His example.

Is It "Smart" To Smoke?

William James Robinson, A. M., D. D. . . . Kansas City

WHEN TOBACCO was first introduced to the Eastern hemisphere King James of England called its use "a custom loathesome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." I have never seen a syllable of this contradicted, but all of it has been approved by medical and other authorities.

In the seventeenth century, rulers often severely punished users of the new drug, nicotine, which had been found like syphilis among the American Indians. But in spite of such penalties, the habit spread rapidly.

Tobacco was once regarded as medicine, but it has been dropped from the United States Pharmacopeia since chemical analysis has proved it to be a poison only — and neither food nor medicine. I will quote what a few men, prominent in public life, have to say on the subject.

Dr. J. H. Kellogg: "Numerous eminent physicians have called attention to the fact that tobacco lessens mental

efficiency and produces moral as well as physical apathy and degeneracy."

Dr. Harvey W. Wiley, of pure food fame: "I can say only one good thing about tobacco, and that is, a decoction of tobacco is speedy death to lice and ticks and makes an ideal dip for pigs and poultry."

George Thomason, M.D., F.R.G.S.: "From a physical standpoint, tobacco is the worst enemy of humanity, and I make no exception. Alcohol is a terrible curse, but tobacco is more subtle in its influence upon the body. It is a narcotic which stimulates and also produces sedative effects. It lulls people into a sense of false security; it makes a man feel that he can accomplish more than he is really able to do."

Charles E. Hughes, former Chief Justice of the United States Supreme Court: "I smoked regularly till nine years ago, when I cut it out completely. I have found this enormously beneficial. In fact it has changed my whole life. I am able to sleep better. I can safely say that giving up tobacco has increased my efficiency 25 per cent."

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TEN REASONS WHY I SMOKE

1. It's such a clean, refined habit.
2. It makes my breath so pleasing to everybody.
3. It sets such a good example for children.
4. It proves I have self control.
5. It makes my fingers and teeth so pretty and yellow.
6. It makes me look so manly.
7. I just love to spit.
8. It starts fires and destroys millions of dollars worth of forests and property. This is fun.
9. I want to see how much poison my body can take before it kills me.
10. It's my way of obeying God, who says, "Keep thyself pure. Touch not the unclean thing."

"An ungodly man diggeth up evil, and in his lips there is a burning fire." —Proverbs 16:27.

—Gospel Lighthouse

Dr. William J. Mayo: "I do not smoke and I do not approve of smoking . . . Cancer of the lip and tongue is increasing as the habit of smoking increases in both sexes."

Dr. W. D. Hyde, President Bowdoin College: "The tobacco habit is injurious to health, to scholarship, and to character. It weakens the will, diminishes the power of application, and lowers the tone of thought and feeling. Excessive smokers are uniformly poor scholars."

W. E. Dixon, M.D., of Cambridge University, listed more than forty of our most serious ailments and attributed them "directly and indirectly to the use of tobacco." Dr. Raymond Pearl, of John Hopkins University, says tobacco definitely shortens lives.

Dr. Irving Fisher, of Yale University: "The evidence now exists, sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, tight rope walking, a rifle score, brilliant thinking, writing, singing, acting, performing upon a violin, piano, or typewriter, attainment of health, strength, endurance, working power, beauty, glamor, or other excellence on which men and women set their hearts."

I could quote many similar statements by persons in position to know the deadly harm that the tobacco scourge is bringing upon modern civilization . . . but I believe this will be sufficient to cause the average reader to Stop, Look and Listen.

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PRAYER POTENCY

DWIGHT L. MOODY held one of the great revivals of modern times during the days of the first World's Fair in Chicago. He kept as many as one hundred meetings going, simultaneously, in different parts of the city. He brought speakers from abroad. His expenses were large.

It was Moody's custom to call his workers together every day, from the hundred Gospel centers over the city, for a noon meal. They would sing, pray, discuss mutual problems, enjoy a season of fellowship and return to their various fields refreshed.

Dr. John A. Davis was then a young man, working at Moody's side. He relates the following incident: Moody came rushing into the room in characteristic, dynamic style. He told the workers that when he rose that morning, he was in debt four thousand dollars on the campaign.

He had raised a thousand dollars that morning. Three thousand was still needed. He asked everyone to pray. God knew the need and how to supply it. He offered the closing prayer, short, straight to the point.

They sat down for the meal. Dr. A. J. Gordon was, at the moment, delivering an address before a large Bible Conference in Massachusetts. He stopped abruptly and told the audience he felt impressed to take up a special collection to help Moody with his work in Chicago.

Before they rose from the luncheon table, a telegram was handed Moody from Massachusetts explaining what had happened, saying that the offering amounted to a little more than three thousand dollars. Dr. Davis says that the place was torn with hallelujahs but Moody accepted it in a matter-of-fact way, remarking that he had expected the prayer to be answered.

Prayer changes things. Prayer is creative. Prayer places the resources of the infinite at your disposal.

Prayer is a universal fact. It is natural for man to pray. Every soul possesses a prayer mechanism. Human beings are so constructed that they constantly reach up, and out, toward a

source of power higher than themselves. Jesus said: "The things which are impossible with men, are possible with God."

God is a person. Man is a person. Prayer is therefore conversational. God expresses personal choice, love, tenderness and compassion toward man. Through His divine, voluntary will, He

has concern for the cry of His child who prays.

God is interested in you and your every need. He is a personal Father. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

—Excerpt from a
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1 KINGS, 18 *Elijah meets O*

24 ¶ And the woman said to E-L-I-J-A-H, Now by this ¶ I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

CHAPTER 18

¶ And it came to pass after many days, that the word of the LORD came to him in the third year, saying, Go and say unto Ahab; and ¶ I will send thee rain.

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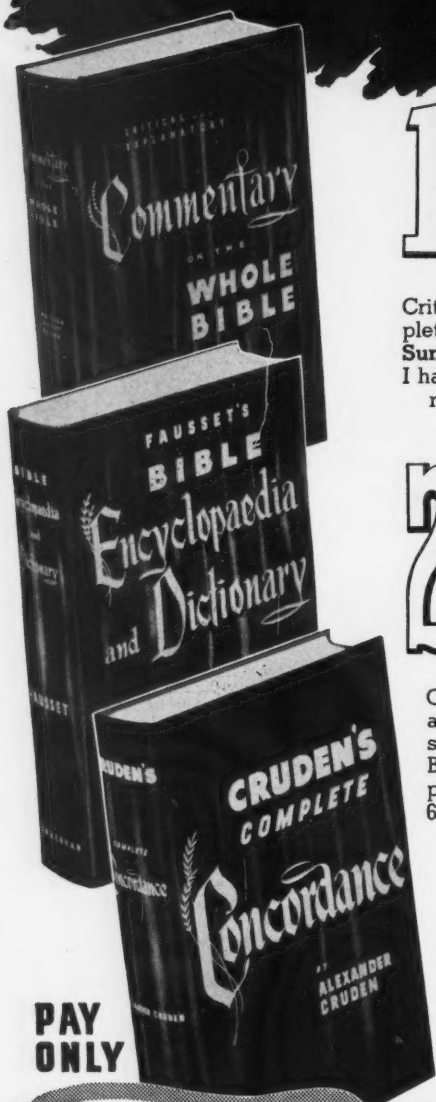
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